

WORLD CALL

How Five Hundred Churches Raise Money

Is the "Council Plan" Coming?

Big Jobs for Christian Men!

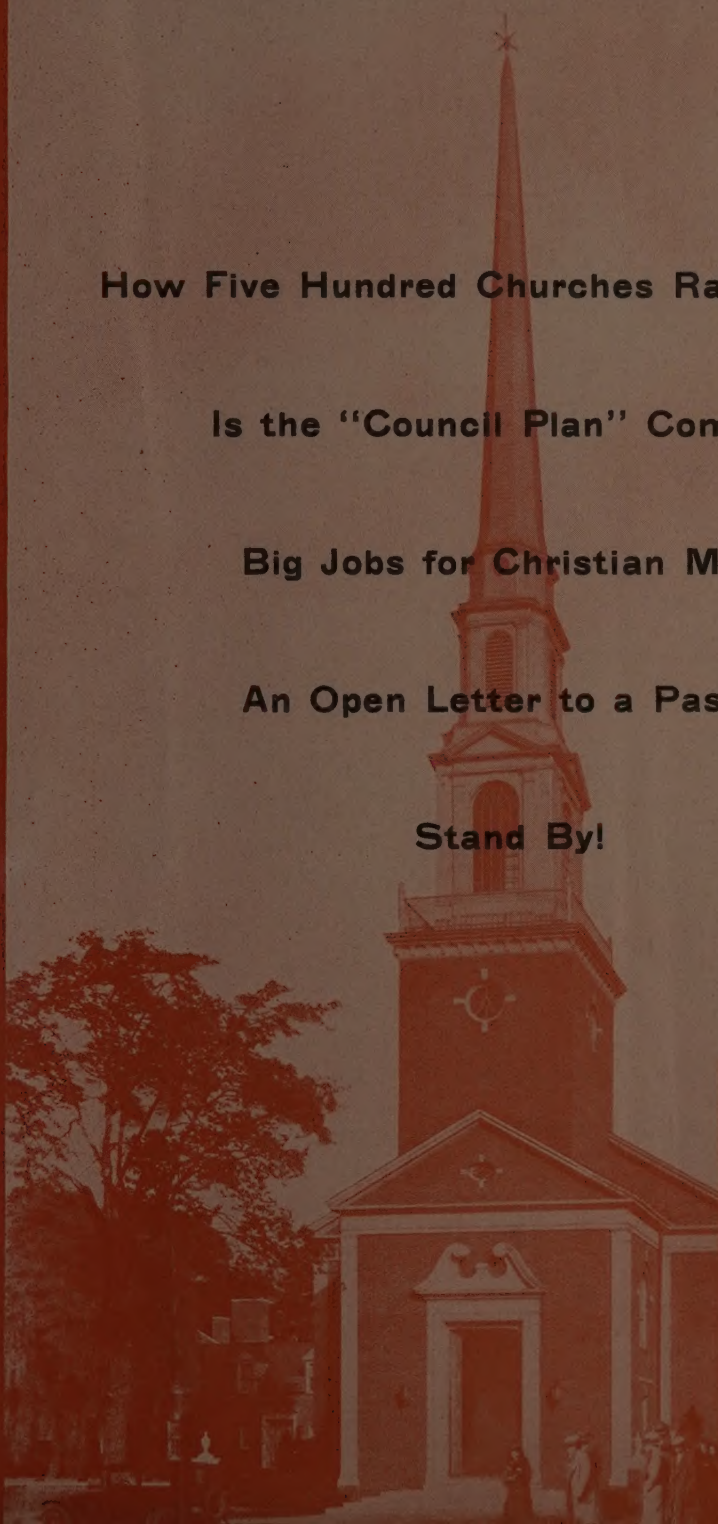
An Open Letter to a Pastor

Stand By!

**Local
Church
Number**

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1931



High Points of the Year's Work

of the

United Christian Missionary Society

For the Year Ending June 30, 1931

FINANCIAL

Receipts of U. C. M. S. to general fund \$2,244,510.47.

HOME MISSIONS

The gospel preached in six languages in America.

Home missionaries 96; mission areas, 11.

Home mission pastors and evangelists, 140.

One hundred and twenty home mission churches aided and 2,364 baptisms reported through all home mission activities.

The following buildings erected and dedicated: 2 churches in the Mexican field; Japanese church at Los Angeles; Hazel Green Academy building.

RELIGIOUS EDUCATION

Leadership training credits issued, 12,258.

Sixty-three young people's conferences in the United States and Canada.

Young people's conferences held in China and Porto Rico.

MISSIONARY ORGANIZATIONS

Total organizations, 5,040.

Membership, 143,891.

Offerings total \$596,058.70.

Eleven World Fellowship Meets attended by 1,500 young people.

Through monthly programs and study groups kept its members in touch with the program of Christianity around the world.

CHURCH ERECTION

Churches aided during the year, 33; total loaned \$262,400.

Architect advised 60 churches.

FOREIGN MISSIONS

Baptisms on the fields, 7,148, a gain of 714. Largest number for any year.

Church membership on foreign fields, 49,613, a gain of 4,783 or 10.6%.

Native workers 2,137—gain of 336.

Foreign Bible school enrollment, 21,378, gain of 1,586.

Total number of hospital and dispensary treatments, 431,261.

Total receipts raised on field including self-support \$383,064.84—gain of \$9,584.53.

BENEVOLENCE

Children served by six homes, 1,357—gain of 60; widowed mothers 52—gain of 12.

Guests in six homes for aged, 249—gain of 20.

Patients served in one hospital, 381.

Total served by department, 2,039—gain of 74.

MISSIONARY EDUCATION

Missionary books written and edited, courses prepared.

Missionary materials and programs produced.

PROMOTIONAL

Total annuities issued by United Society, \$1,135,325.60.

Two thousand and seventy-two lantern slide sets loaned to churches.

One-Day Convention total attendance 49,865, representing 2,197 churches; 1,758 ministers in attendance.

Total number patent-side church bulletins issued, 3,583,700.

WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIII

OCTOBER, 1931

Number 10

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Who's Who in This Issue

Leland Emerson is the pastor of the Paso Robles, California, Church. He was formerly a missionary in Tibet. Dr. George A. Campbell is pastor of the Union Avenue Christian Church, St. Louis, Missouri. Mrs. B. H. Melton is the wife of the new state secretary of West Virginia, who has recently come to that position from the pastorate of the Seventh Street Church in Washington, D. C. She has long been active in missionary work. I. J. Cahill is first vice-president of the United Christian Missionary Society. James A. Crain is secretary of the Board of Temperance and Social Welfare of the Disciples of Christ. C. O. Hawley is head of the promotional department of the United Society. W. E. Warren is executive vice-president of the Pension Fund of Disciples of Christ. Joy F. Taylor is secretary of missionary education in the United Society.

Other contributors to this issue are identified by their writings with the work of which they tell.

The First Page

THIS issue is designed primarily to inspire and stimulate local churches in starting their year's program. There are many other subjects related intimately to the local church's life which we would like to talk over but of necessity we must limit our discussion to the things that affect the year's program of work. Such questions as that of the evening service—is it doomed? the size of a local congregation—when should it swarm? and many others have occurred to us as pertinent to a Local Church Number, and we are tempted to promise that some time they may be featured, but space limitations dictate our sticking pretty closely to the one field we have entered.

Confidentially, we're rather proud of this number. We can afford to speak about it frankly because the thing that made it possible is one of the things that makes life worth while—the whole-hearted and merry cooperation of some genuine colleagues. The missionary education department, for instance, sounds very official and formal but it is actually a group of splendid young women headed by Joy Taylor who threw themselves into the preparation of this number with such abandon that we have shoved over and found space for them in the sacred editorial chair. Workers from other departments likewise have tempered our worries with their wisdom and our concern with their counsel, and the issue bears evidence of it as well as their more tangible contributions.

LOOKING back over the span of WORLD CALL's life, it seems just about every known "number" has been produced. When we announced this Local Church Number, someone suggested in the heat of an August afternoon that we should have a Vacation Number. We toyed with the idea, indulging our fancy in green hills and cool shores, and then fell to wondering just whose

vacation the number would represent. . . .

Far across the vast expanse of the Pacific, all unknown to us the same thought had evidently entered the fertile mind of our China Mission secretary, Edwin Marx, for we find in his chatty little News Letter for August that he speaks our piece for us:

"Discovery: We have no way of knowing who invented the term 'Vacation Number' but we have discovered that it is a misnomer. Even getting out a News Letter is anything but a vacation, and as for a newspaper or magazine—aw, shucks."

WHAT do you think of the little men who are scrambling up the year's ladder? They are hugely enjoying themselves, entering to the full into the activity of each month. The calendar was prepared with an eye on the program "seasons" of the local church rather than "special days." While several special days are indicated, they serve to direct attention to the emphasis which will be running all through the season in all departments of the church rather than merely the observance of the day itself. Cut out the page and put it where you will see it often. It will serve as a reminder of what is to come as well as a reflector of your church's co-operative spirit in building a Christian world.

THE friendly little church paper published by the First Church at Lincoln, Nebraska, with Ray Hunt as its pastor-editor, brought blushes to our editorial cheeks when it remarked recently:

The WORLD CALL magazine has always been delightfully helpful—but the August issue is as refreshing as a July shower. It is as full of information as a government bulletin and as sparkling as the *Ladies' Home Journal*. You ought to be charged with neglect of your soul if you fail to read it.

IN CONNECTION with the discussion of Church Schools of Missions in this issue, it is interesting to recall that this popular plan of missionary instruction, which is used by practically all church bodies today, was originated by our own Dr. and Mrs. Royal J. Dye about fifteen years ago. At an interdenominational missionary conference in Asilomar, California, Mrs Dye introduced the idea which she had put into operation in the Pomona, California, Church a short time before. Its possibilities were at once recognized and enthusiasm for the plan immediately spread. Now it is accepted as one of the most stimulating projects in missionary education any church can use. We speak of both Dr. and Mrs. Dye as the parents of the child for, while he modestly disclaims any credit and the actual facts bear him out, we who know them both and have gloried in their great partnership, cannot distinguish, in speaking of their several undertakings, between the inspiration which one provides for the work of the other. Yet while we allow him to share this honor with her, perhaps we might also pass along our suspicion that she writes those great speeches of his!

WE'LL see you at Wichita! The WORLD CALL banquet is on Thursday noon, October 8, at the Broadview Hotel. Tickets are one dollar a plate—and worth it. You who have had experience in attending previous WORLD CALL convention banquets will know the wisdom of getting your tickets early. They will be on sale at the Banquet Ticket Booth in the auditorium building.

The convention program on page 24 gives only the outline of the things in store for you at Wichita. The conferences, the social features, the informal group meetings, not to mention the fellowship, will all make it eminently worth your while.

WORLD CALL

VOLUME XIII

OCTOBER, 1931

NUMBER 10

"Ye Are the Light of the World!"

THE local church has only one enemy—itsself. If the worst people in its community neither hate nor fear it, and if the best people neither love nor support it, it is a failure. If it is popular with complacent people, it has lost its savor. If it is patronized by hypocrites, there is mold upon its heart. If it is tolerated by bad men, it has decayed. The flickering of the light in its own soul is the only thing a local church need fear.

There are other things that annoy the church, but it is absurd to dignify them as enemies. They are more like gnats that irritate and sting and sometimes call for a determined slap. Some of them, however, loom large in many pastors' minds. The automobile, for instance, takes people away from the Sunday services, and the automobile is an enemy. The theater and the moving picture house compete for their attention, and the stage becomes an enemy. More seriously, science contradicts cherished dogmas, and materialism makes inroads on sacred ground. They are enemies.

The local church, from the smallest to the largest, is greater than these. Its message, its pull, if you please, is greater than anything in its community or in the world. Jesus overcame the world, and the dignity and power of his victory he handed to his church. It was no longer to concern itself with bickering and bargaining or competing with lesser values. Its supremacy was assured. And its task was clearly defined and distinctive. It was to be a light unto the world. It was to succor struggling souls. It was to give men something the world could not offer—aye, something automobile trips did not hold, something the stage could not catch, something that left baffled the wise men of science and evaporated the stagnant waters of materialism as the sun dries up dank places and cleanses them with its purifying rays.

And men today are yearning for the word which it alone can speak. They are clamoring aloud in the night of their bewilderment for a fadeless day, for a God who shall wipe away their tears.

If our local churches are today less than the greatest things in their communities, it is where we ourselves have placed them. By compromise we have dimmed their clear outlines. By trying to keep on good terms with men we have blurred their light. Let us look to the tending of the fire on the altar of our almost forgotten God.

"The Days That Make Us Worried, Make Us Wise"

ONE of the most anxious hours at the United Society during the whole stressful month of August was when, following the decision to make readjustments necessary to the saving of \$175,000 on the budget, the word was sent out to the brotherhood. Would our people understand? Would they sense the heartache and agony behind the task these leaders were called upon to do? Would they be sympathetic with the decisions? And, above all, would they respond with a heroism that matched the hour? In the watches of the night many prayers were sent to the throne of the Father by those who were carrying the chief burdens. Our leaders are human, after all, and the task of making readjustments was tremendous, but its agony could be relieved if it was felt the task was shared by a brotherhood of Christian men and women who understood and sympathized.

Just now responses are beginning to come through. With one accord they applaud the statesmanlike wisdom and courage which characterized the task and voice the deepest concern for the ongoing of the work. It is heartening to know a great body of Christian people are thus "standing by." From a busy pastor comes a word which makes us realize again that the heart of our brotherhood is still warm and tender. It is a letter to Stephen J. Corey and expresses so peculiarly the general reaction received that we are taking the liberty of quoting from it. He says:

I have just read your article "What the Readjustments Mean" in the last WORLD CALL, also the article by Mr. Cahill on "As a Newcomer Sees It." As I read it I tried to realize how you and the Executive Committee must have felt when you determined upon some of the steps of retrenchment. As I began to read I said to myself, "I certainly hope the program will not necessitate the abandonment of Tibet." But as I read your explanation of the situation I realized that even mission stations cannot be maintained by sentiment alone. And perhaps no other mission station among our people has aroused so much sentiment as Tibet. We have all shared it. But times change situations, and while sentiment is a tremendous factor in all our lives, yet it can hardly be the determining one.

While this whole program of retrenchment may be very discouraging, yet I believe I can see where much good will come from it. One thing I think will result, a very necessary thing in my judgment—the responsibility is being thrown back more and more upon the pastors and they will call upon the churches to share it. This will require a feeding of the fountains of our religious life, and the whole missionary enterprise of the church will begin to draw from fountains rather than cisterns.

We have been living in an age of extravagance. Perhaps no one in particular is to blame for it. Most people are pulled into

the swirl of such dominating tendencies and perhaps the church has yielded more or less to them. We will come out of it a better world and a better church.

I want you to know that I am with you heart and soul in this program and I want to be willing to take my share of the responsibility.

C. F. STEVENS.

Denver, Colorado.

Magnifying the Local Ministry

AN OUTSTANDING and unique event of the International Convention at Washington last year will be repeated at Wichita, and doubtless at all future conventions of Disciples of Christ. That event is the breakfast for ministers given by the Pension Fund, not as a promotional effort but as an hour of fellowship and devotion.

This year the breakfast is to be distinguished by an address from Bishop Fred B. Fisher of Ann Arbor, Michigan, the preacher who resigned his bishopric in the Methodist Episcopal Church that he might return to the pastorate. In any relation and on any occasion Dr. Fisher is recognized the world around as one of the foremost prophets and spokesmen of the Christian faith. For this particular event his own life-choice fits him preeminently, as does also his wide experience.

Whatever may be done by statesmen and diplomats, bankers and manufacturers, farmers and laborers, scientists and teachers, the actual and enduring foundations of the new world that is in the making must be laid by the ministers of God's grace. It is of the utmost importance that they meet and counsel together and profit by the most illuminating message that can be brought to them by one of the foremost preachers of this generation.

This Compact World

ONE of the most healthy signs of the times that comes to the WORLD CALL office is the frequent evidence that one of our most widely read columns is "Listening In On the World." The column is prepared by James A. Crain who grapples each month with public problems that at first blush often seem far afield from the province of a religious journal. He writes of the financial and political crisis in Germany, the overthrow of the Labor Government in Great Britain, the Wickersham Commission's report on the crime situation, the action of the governors of Texas and Oklahoma in sending troops into the oil regions of these states to enforce martial law until oil brings again a dollar a barrel, New York's determination to make war on gangsters, *ad infinitum*.

A generation ago such questions were remote to religious thinking. Religion was considered by the laymind as something detached from the world about us. The social gospel was in its swaddling clothes. Now we have become a compact world, in our thinking as

well as geographically. We know that things we do socially affect us politically and things we do politically affect us economically. And religion—the search after the fundamental "why" of it all—influences every sphere of life.

The fact that Christian laymen today are recognizing the direct bearing the solution of these problems discussed by Mr. Crain has on the making of a Christian world affords a glimmer of hope that some day the Kingdom of God shall become more than a pretty phrase and Jesus shall actually reign among people who bear his name.

The Cover Contest

FOR the past two years WORLD CALL has held a spirited contest for the cover drawing of its November issue. Each year the event provoked excellent work, widespread interest, a commanding array of unsuspected talent among our readers, and an excellent cover design for us.

This year we are again announcing a cover contest, the design, however, to be for the January issue rather than the November number. The January issue gives major emphasis to our church colleges and the work of our Board of Education. The contest is open to all artists, amateurs or professionals, in or out of the brotherhood, who may be interested in sending us their interpretation of the theme of the January number—Christian College Education. A study of the covers used in past years on that issue will give an idea of the various interpretations we have applied to it and will suggest other treatments.

All submitted work will be judged by a committee of three qualified persons on (1) application of theme, (2) artistic merit, (3) originality. An award of \$25 will be given the winner and recognition made in connection with the use of the cover on the January number.

The following rules govern the contest:

All submitted work must be original.

It must be on cardboard stock.

It must be 12 inches deep by 9 inches wide.

It must be in two colors.

It must have worked into it the title of the magazine—WORLD CALL; the date—January, 1932; and the price—15 cents.

It must illustrate some phase of or interpret the meaning of Christian College Education.

It must be in the WORLD CALL Office, Missions Building, Indianapolis, Indiana, not later than November 20, 1931. The judges reserve the right to withhold the award if no submitted work is found acceptable.

Those wishing a copy of the Home Missions map which appeared on our September cover may secure same by writing the Home Missions Council, 105 E. 22nd Street, New York City. They are 15c for single copies and 10c in larger quantities.



Today as never before the local church must answer the imperative need of Christian idealism in its community

Stand By!

A Caution and a Charge to the Local Church

By I. J. CAHILL

A STATESMAN of ancient Greece said, "We Greeks do not hold a man who abstains from public affairs merely as idle; we hold him useless."

Of all things unbearable to a self-respecting man nothing could be worse than to be considered useless. To be a mere cumberer of the ground is intolerable. It destroys self-respect. It throws the universe out of joint.

In the mind of the old Greek, the man who, in 1931, is blithely unconcerned with the poverty and distress which enthralls all the nations is useless. The church whose chief concern is the debt on its new house; the preacher who little reckes so his audiences are undiminished and luncheon clubs do him honor, while the world is on the rack—that church and that preacher are useless at a time when every real church and real preacher has the opportunity to be the true salt of the earth.

While our missionary leaders are urging that not only compassion but wisdom demands putting first the Kingdom interests around the world even in times of depression, they are keenly conscious of local and personal exigencies arising from the world's economic distress. With burdened hearts they are

shortening the line and asking harassed workers to take on still heavier responsibilities. At headquarters reduced salaries and fewer workers; in the field at home fewer workers and larger areas; in mission churches a larger measure of self-support when members in unusual numbers are unemployed; in mission schools and benevolent homes lower living costs, enlarged duties for workers, undiminished ministration to need; these things are readjusted to reduce expenditures to last year's contribution from the churches.

Similar readjustments in the work overseas. Workers whose years of toil have opened the door of larger opportunity, whose dreams of larger service are just ready for realization have been called on to see the dreams fade, while they toil on, hoping on that before the door is irrevocably shut the churches may be able to take advantage of ground gained. Missionary leaders and workers are going through this agony in recognition of hardship in the homes of our faithful people. Givers and workers alike share in the sacrifice to uphold the work and keep going the Christian ministries of preaching, teaching and serving that one day shall make a new world.

We simply must stand by. Self-respect demands

it. We dare not be useless in a time like this. No man can live to himself alone. The unity of the world makes world welfare every man's care. A man in Potsdam gets a case of exaggerated ego; or a group of European nations live in a panic of mutual fear—and there are ten million graves as a result. So intimate are our relations with others that it is a matter of life and death what goes on in our neighbors' minds.

We must stand by the Christian cause. We must preach the gospel in all nations to bring in an era of right-mindedness, of spiritual health, around the world.

The world has been unified by discovery, invention, commerce. It is now obvious even to the earthy what has been always known to the spiritual, that God has made of one blood all. We rise or fall together, all nations and tribes and tongues. If one suffers, all suffer with it. Pestilence or plague or bestiality or greed or superstition in any one place endangers the whole.

For this unified world we have a universal gospel. We are stewards of it, debtors to all men till we pay. Chaos, suffering, confusion, are over the world. Threatened horrors, unspeakable confront it. There is balm for healing the hurt of the nations and we are the custodians. We must stand by!

THIS gospel is the Way. It is normal. It is feasible. It is satisfying. It meets our need. It heals our hurts. It fits our natures. To a missionary in China came a hearer to say, "I've always known Him but I never knew His name before." Truly He is the light that lighteneth every man and he has come into our world. We have a universal gospel for a unified world and the first concern of every one of us is its spread among all peoples.

The unification of the world opens up the most glorious possibilities of a rich, warm family feeling among all men. Such a blessed condition should give us such freedom from fear as would release powers of mind and heart that would make a veritable heaven on earth.

But a unified world has its dangers also. It rises or falls together. There is an inevitable struggle for the mastery between forces lifting up and forces dragging down. The Armageddon is on now. Its decision one way or the other will bring radical changes. The victory which is in sight will bring strange new better ways to which we shall have to adjust. If we let the victory slip from our grasp there will be other conditions undreamed of, intolerable, which we shall perforce be called upon to endure.

The better way of promise is the placing of human values above things. The present order will complete the adjustment to this better way or be swept from the world. A European statesman says that forces are at work which, unchecked, will remove ev-

ery constitutional government from the continent of Europe in ten years.

A great publicist estimates the present probabilities of war in Europe far greater than in 1913.

An American chain store genius, speaking of respect for orderly processes of government, says, "Nullify the eighteenth amendment now and the next depression will nullify the fourteenth" (guaranteeing the right of private property).

The great corporation lawyer of New York who organized the movement among sugar producers which saved that industry from utter disorder, said to the leaders of the industry, "It is not the sugar industry that is at stake, it is the whole capitalistic system."

So conservative a man as President Nicholas Murray Butler, at the commencement of Columbia University, said, "To allay discontent . . . to remove temptation to disorder and revolution, we dare not sit . . . in contemplative inaction. The challenge is too . . . ominous. Stubborn resistance to betterment may be the first step toward catastrophe."

The forces that have given us a unified world have made it an aware world. There is nothing successfully and permanently hid. Everyone knows everything. Intelligent, industrious, self-respecting workmen will not definitely endure a condition in which their children avoid being crushed to death by bursting granaries only to starve to death in their shadows.

The existing order will survive only if it serves the people; governments will survive only by serving; the capitalistic system will serve or perish; the church must serve to survive.

I QUOTED above no ecclesiastic, no reformer, no hair-brained agitator. These practical, successful men of affairs being judges, business and government must make real change in method and motive or face chaos and the law of the jungle.

In either case there is to be radical change. If government and industry and the whole public mind change to a motive of service and a method to correspond—the gospel of God's grace and of love to men will be the balm for healing the hurt of the nations.

Or if stubborn resistance to right brings the law of the jungle then the same gospel is the wisdom of God and the power to bring us back over the painful road to sanity and brotherliness again.

Our gospel is not "the opiate of the people" to drug the feelings of the oppressed into insensibility. It is the solvent of adamant selfishness to mellow and humanize hard hearts.

It is to redeem the men of power from the insanity of force. There is no comfort to be had in that way. It is to woo them to the sweet reasonableness of good will. When good will reigns and men trust each other and do good to one another there comes such

a flood of freedom as releases powers to achieve and to enjoy which are undreamed of in the bondage of fear and hate.

Impending dangers are many. Among them is the "instantaneousness" of the present-day life. Communication between man and man, between nation and nation, is instantaneous to the ends of the earth. It is said that in days past we have escaped at least two wars with Great Britain because we had no Atlantic cable or radio when the irritation arose. One nation dispatched a sharp note to the other. The reply could not be received for more than two weeks. It was sharp, but meanwhile the first nation had cooled off somewhat and a milder answer went to the nation which also in its turn had cooled off a bit and so the conflagration was not kindled.

If we are to have instant contacts with the ends of the earth we must have instant, unfailing control. No man has a right to take an eighty horse power car on the roads unless the brakes are in perfect condition. If we are to have world radio contacts we must develop a world temper to live together. When the world is a powder magazine flashing tempers are forbidden.

The things that make the world a powder magazine are the fear and hate and suspicion and greed in men's hearts. Irritation is the match to produce world explosion. The spirit of Christ in men's hearts is the one hope to allay the irritation and prevent destruction. The further the world progresses in "instantaneousness" and world contacts the more indispensable is the gospel of God's grace and men's good will. Our progress has now brought us to the

place where that gospel is the first need, the most important concern of our lives. Even in that slow day of simple life Jesus saw it and urged "first the kingdom." The eye of flesh can see it, so obvious has it become in this speeded up day. Spiritual power, spiritual sanity are needed in this power-drunk, pleasure-mad time.

Some power beyond us is required to hold in check whole nations that are running amuck.

Russia is fiercely determined to build a civilization solely on material things, and to cover the earth with it. God is banished. Spiritual forces and ideals are ruled out. She is constructing a civilization of *mud* for sons and daughters of God!

China is in ferment—that marvelous race with possibilities incalculable. She has one-fourth the entire race within her boundaries—enough to ruin the world—or to save it! The swiftness of movement has thrown her out of balance. For a single example, her women have had but fifty years to make the shift from bound feet to bobbed hair. That simple statement has a volume of meaning. It may even hold the destiny of the race.

These are hard times. Many things we cannot afford—now. But the necessities must come. That is, first the kingdom interests. The church and her gospel ministries of preaching and serving around the world.

We shall have to declare a moratorium on luxuries and indulgences, even on wholesome things not essential, until economic rehabilitation has come. Spiritual health must be kept, spiritual power retained, that any economic recovery may be worth while.

The Church's Greatest Function

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do his will. We believe that such a time is now upon us and that his call must not be disregarded. His message to the souls of men transcends in importance all questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We therefore urge that the church put the first thing first. No human strength is adequate for the world's need. At a time when the fires are burning low on the altars of many hearts, and the church seems to have lost its yearning soul and its passionate devotion, a new Pentecost must follow upon the church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry "Here am I! Lord, send me." The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Savior of men.

—*Message of the Commission on Evangelism.*

A SUGGESTED evangelistic program for the church year, beginning September 1, was outlined by the Commission on Evangelism of the Federal Council of Churches at its meeting at Northfield, Massachusetts, in June. The essential points are:

1. The Deepening of the Spiritual Life.

- a. By enrichment of public worship.
- b. By more loyal church attendance.
- c. By daily devotions.

The Commission on Evangelism is making available to the churches a series of daily devotions from January 1 to Pentecost, May 15.

- d. By placing religious magazines and other Christian literature in the homes.

2. The Winning of Others to Christ.

- a. By pastors' instruction classes.

- b. By holding decision or confession days in the Sunday school.

- c. By observing the "Home Visitation Evangelism" plan.

- d. By holding special evangelistic meetings or preaching missions.

3. Conserving Evangelistic Results.

- a. By organizing and conducting a class, one night each week for a period of six weeks, composed of new members.

- b. By following the members who move.

- c. By integrating the new members into the active life of the church.

- d. By participation in weekly giving.

4. Helping the Pastor.

- a. In his evangelistic reading.

- b. In his evangelistic preaching.

- c. In his pastoral work—shepherding.

Widening Horizons in the Local Church

Five Different Ways in Which It Has Been Done

One Church's Program of Missionary Education for 1931-32

By Willard M. Wickizer
First Church, Maryville, Missouri

ONE Sunday morning a month a sermon that is definitely missionary in character is preached. One Sunday evening a month is for the use of United Society stereopticon slides. This series of ten evening programs will be arranged in the form of a tour around the world. We plan to have tickets printed with stubs for the ten countries visited and these tickets will be given out to the children from Intermediate age down. Each one with a perfect attendance in the spring will be presented with a suitable Perry picture.

Thanksgiving and Children's Day are observed as special offering days in the Sunday school. For the month before these days special stress will be placed on missions in the opening services of the school.

A School of Missions may be held in January or February.

The teachers in the Sunday school and the supervisors of Endeavor societies will be urged to emphasize the missionary elements in their lessons and topics.

The Women's Council will, of course, continue with its monthly missionary meeting. Plans are under way to secure a larger attendance of the womanhood of the church at these meetings.

At least three times during the year the attempt will be made to secure a missionary to speak in the church either on Sunday or at a special meeting during the week.

Every effort will be made to turn out a large local attendance at the One-Day Convention which meets in Maryville on November 9. We feel that this convention will stimulate our missionary life in a splendid way.



A bazaar in India as represented by the Muncie, Indiana, church in a recent school of missions

An All-Church Project

By Carmine Paty

McLemore Avenue Church, Memphis, Tennessee

LAST fall, following a visit from our living link, Mrs. K. L. Potee of India, and her family, we began to talk and plan for a study and project on India throughout the church. A committee of three was appointed by our Woman's Council. We attempted to have the whole church at work on the project, our first effort at this.

The work was done in the Sunday school in the several departments and was sponsored by the three adult missionary organizations, covering the period from January until the first of June when we had the exhibit. The Beginners used the book *The Three Camels*. The Primary and Juniors combined for the extended period at Junior Church hour, and used the book *The Friends of Baskhar*, using the stories and dramatizing some of them. The customs, dress, and homes were studied, that the children might know, understand and have a friendly feeling for these far-away people. They built the interior and exterior of an Indian Compound—wire dolls for the people, dressed in crêpe paper, animals molded of clay, also cooking vessels and other household things; trees, the public well, and a lake. This was all done at this Sunday morning hour.

In addition the Juniors made a products map of India.

The Intermediate-Senior department was organized a little differently. There are eleven classes in this combined department. Each class was assigned a topic for study and discussion, such as: The Kind of People Who Live in Central Province; The Trades and Professions of People of Central Province; Geography and Resources; Arts and Crafts; Animals; Different Modes of Dress; History of Our Station at Pendra Road; Prevalent Diseases and Work of the Sanitarium There; Contrast a Christian Community With Other Native Villages.

After study of two months each class selected one member to bring a report to the whole department. We gave two full Sunday sessions to this. Then we met each Wednesday evening, after prayer service, for six weeks and built the station at Pendra Road. Plans for the building came in the packet on India supplied by the missionary education department; a

diagram of the station showing location of buildings, road and railroad came from Mrs. Potee, which was a great help.

The climax was the exhibit and the following program, given in June at the end of the six months' study:

Wednesday Evening—

Devotions—J. Eric Carlson

A trip to Pendra Road—A film sent by K. L. Potee

A talk on India—Mrs. C. E. Benlehr, a returned missionary from India

Thursday Evening—

Special music—Selected Indian music

Play by World Friendship Guild—"These Be of India's Household," eight characters of Indian womanhood

Friday Evening—

An illustrated lecture—"A Panorama of India Life"

Sunday—

Morning and Evening Address—Mrs. C. E. Benlehr

High Lights on the Widened Horizon

1. An official plan of study, leadership training and giving, in which each year is a well defined unit. (See the Maryville, Missouri, plan.)

2. Provision for every age-level and organization in the church. (See Oklahoma City plan.)

3. An official and representative committee—either the Education Committee taking missions seriously, or a committee on missionary education, with the pastor, and representatives from the church board, the missionary organizations, the Sunday school, young people's societies, etc.

4. Special annual features, as (a) an All-Church project (see the Memphis, Tennessee, plan), or (b) the church school of missions or variations of the plan, or (c) mission study classes in groups. Either plan a, b, or c provides excellent educational preparation and motivation for the Every-Member Canvass.

Missionary Education in the Church School

By Russell M. Bythewood

First Christian Church, Oklahoma City, Oklahoma

IN THE work of our church school we try to make no distinction in our missionary instruction, as compared to any other of our teaching materials. Missionary materials are used each week in our Primary, Junior, and Intermediate departments as a regular part of their program, and without being so labeled. This is made possible by our having the *expanded session* of two

and a half hours for these groups each Sunday. In our other departments, we have missionary stories and special programs at least once a month.

For several years our church has had Miss Eva Callarman, field director of religious education of the United Society, at Des Moines, Iowa, as its home living link. We are continuing in this fine relationship. Beginning this fall, we will also have Miss Ruth McElroy, a new missionary to China, as our foreign living link. We are planning to make a definite study of the work of these two missionaries during the year.

In addition to these special interests, our children's groups will use materials in *King's Builders* and *WORLD CALL*, our magazines, together with the suggested current mission study books for these groups. In our Junior department we are hoping the pupil's interest in China will be so developed that each class may elect to develop a project on some phase of our work in China. This will be left largely to the decision of the pupils.

In our Intermediate department we will again use for our weekly materials *Trails of Discovery*. We have found these very satisfactory in the past years. We hope to have a number of special programs on the work of Miss McElroy and Miss Callarman.

In our Senior department we will emphasize Miss Callarman's work, with a view of acquainting our pupils with the general work of the department of religious education of the brotherhood. We hope to have these young people study the work of the United Society at home and abroad through a series of monthly missionary programs, to be planned and executed by them.

Our Young People's department will be especially interested in Miss McElroy's work in China as she is personally acquainted with many in that department. They will no doubt keep in touch with her by correspondence, exchange of pictures, etc., and make special offerings to her work.

Neither of these two workers is the Living Link of the church school as such, but our unified budget will enable each member to have a share in their support. Our special offerings in the future, as in the past, will go to the "general fund" of the United Society.

At the present time, the direction of this missionary training will be carried on by our Committee on Religious Education and the Director. Departmental principles will carry out the program for their respective departments, and these programs will be integrated with other materials and so given that the pupil may understand that sharing in missions is an expected part of the Christian daily life.

As to our methods, we will continue to use stereopticon slides loaned by the United Society, covering the special work we wish to emphasize. We have a lantern that enables us to show kodak pictures, and pictures from current magazines, and we make up our own sets of pictures on any subject. We will be able to show on a large screen any pictures we may get from these Living Links. We will also use the story, handicraft in notebook and modeling, dramatics, and perhaps mission study classes at night. Some of this work will be done at the morning hour and other, specially for the Senior and Young People's groups, at the Sunday evening hour.

I have dealt with the work in the church school only. Our church has three women's missionary so-

cieties which meet regularly each month for their own programs of study, fellowship, and support of the missionary enterprise.

The Mission Study Class Plan

By Mrs. G. S. O. Humbert

University Church, Enid, Oklahoma

WE ARE enthusiastic about the mission study class plan. It began by a small group asking for a worth-while program of study in one of the sections of the missionary society. We ordered twenty books in advance and had orders for fifty at the first meeting. We decided to invite all interested women and asked the Ladies' Aid to cooperate with us on each Wednesday for six weeks, promising that the class would meet at ten A.M., sew for an hour, then all go to the classroom for an hour, have lunch together, then from one until two the second study period would be held. This gave a full afternoon to be used for sewing, calling, or committee meetings. This worked so well that it is now a part of our regular church program.

Our average attendance for the three years is about thirty-seven for both classes. Our effort has been to make the meetings intensely interesting and on a high spiritual level. We have never asked for outside speakers, but if the church has a member or visitor from one of the countries studied these should be used.

The testimony of our minister was that it was one of the most helpful things he had ever had in all his work. He also asked us to share with the church what we had received from the class so we gave four programs for the mid-week meetings, choosing our best women and the most interesting material. People were intensely interested. The Guild gave one splendid program and the Circle gave a play on India.

I taught a class of twenty-five on Sunday afternoons, using the text *The Message and Program of the Christian Religion*, also a class in the interdenominational school from the text *Missionary Education in the Church*.

We can see a great change in the church in missionary attitude and giving. In spite of financial conditions our little church has given increased offerings to all projects this year. We feel that the study class has been a real factor in this.



The home of the Potee family in Pendra Road, India, made by a member of the McLemore Avenue Church out of beaver board with a coating of cake-icing



The mission station at Pendra Road, India, made entirely by the children of the McLemore Avenue Church, Memphis, as a part of their all-church project

A Project for Children

By Mrs. Arthur Hyde
First Church, Bryan, Texas

WE DECIDED to have a Mission Study Class to provide some religious and missionary training for the children of the Bryan Church during the summer. The class met one morning a week from 8:30 until 11:30 o'clock. Children from the ages of six to thirteen were enrolled.

A great deal of handiwork was planned for the children to do. We gathered up all the old copies of *WORLD CALL* for several years back and cut out pictures on India. India was the topic chosen for study. I had the older children assist those who could not read. We then pasted these pictures on long strips of heavy wrapping paper in preparation for a movie which the boys later made. You can't imagine how much more charming these pictures are on a movie machine! The children then told the stories of these pictures as the machine was cranked.

The following books were ordered from the United Society: *Wonderland of India*, *India Inklings*, *Golden Sparrow*, *Star of India*, *When I Was a Boy in India*, *On the Road*, and *Twin Travelogues*. We also used books from our public library. The children read these storybooks in addition to their *King's Builders* at home. I made a chart and gave a silver star for every book read. The parents read to the little ones, and this, by the way, has accomplished one or two rather surprising results in adult mission education.

We made Friendship Books during the regular session and in these we wrote the names of all our mis-

sion stations in India and the missionaries serving them. We also included the three songs and the poem we have learned. I used "India, Our India" as adapted to "America, the Beautiful," and other songs. The poem which we learned was "Sister India" which came on the cover sheet of the India supplement to *WORLD CALL*.

We have used also the outline maps of India, each child printing in the names of our mission stations, and the large map of India with the cut-out pictures. They consider this their prize handiwork and enjoy telling the stories of the pictures.

Part of the three hours was used for an assembly period during which the children sang, told stories and took part in a little drill of questions and answers on India. You should hear them sing "We've a Story to Tell to the Nations," and offer their prayers for the missionaries.

One little girl brought a baby doll all dressed up in a "sari," and reposing in a basket. This baby she named Sonika. The children

put their offerings in Sonika's milk bottle and wanted it used for milk for a poor little Indian girl. At first it was intended that they would bring their offerings the last Sunday of the school but they were so enthusiastic about it they brought them each week. Some of those offerings represented real sacrifices.

At the close of the school we had an exhibit and a program. That closed the work for the summer but this fall I plan to continue the work on Sunday afternoons.

(Brief statements on what a number of other churches have done will be found on page 40.—Ed.)



Models of the Menzies family house, the church and the school at Pendra Road, India, made by the McLemore Avenue Church, Memphis, Tennessee

Sturdy Material for Making the Educational Foundation of An Effective Local Church

As suggested by the department of religious education of the United Christian Missionary Society

LOCAL churches differ widely in their conceptions of duty and opportunity. An effective church is one that knows how to bear witness to the ideals of Christianity and find a solid satisfaction in so doing. This ability and desire to live the more abundant Christian life comes as the result of teaching. Beginning with the teaching program of Jesus the church has prospered to the extent that it emphasizes education.

But education depends on leadership. Jesus devoted his ministry primarily to the development of twelve trained leaders. Effective churches by the hundreds are now following our Master's example. They are realizing as never before in this generation that to train their leaders is to develop spiritual power. The department of religious education of the United Christian Missionary Society has recommended that leadership training and increased enrollment be emphasized during the period from the fall of 1931 to the spring of 1932. We therefore present the following definite objectives to our churches:

ATTENDANCE—

I. A 25 per cent increase in the REGULAR Sunday school attendance of our brotherhood during the coming season. Few church schools have an attendance equal to their capacity and potential leadership. Attendance and leadership should develop together. Unless the church can offer teachers it should not ask for pupils. In the United States vast multitudes need religious education. According to the United States census only 43 per cent of the children, 33 per cent of the young people and 10 per cent of the adults of our country are now enrolled in any religious school.

The department of religious education has three suggestions to make:

1. Begin early in the fall by the observance of Education Week. The "Visitation Sunday" plan embodied in this program is a very important approach. Free suggestions and directions are given to any school upon request by Department of Religious Education, Missions Building, Indianapolis, Indiana.

2. Send to the department of religious education for a pamphlet entitled *Increasing the Regular Sunday School Attendance* by M. E. Sadler (free upon request). It is full of "follow-up" suggestions.

3. Follow this program by studying *Increasing Your Sunday School*, Munro, Bethany Press (price \$1.00).

(Do not expect that big rally days and contests will permanently increase regular attendance.)

LEADERSHIP—

II. Restudy the meaning and importance of the educational method in accomplishing the tasks of the church.

The emphasis which Jesus placed upon teaching and the importance of the positive educational injunction of the Great Commission make it imperative that church leaders understand how to teach. By education is meant the method of Jesus in dealing with people.

The department of religious education will furnish free upon request a teaching plan which may be used with *Religious Education in the Modern Church*, by Bower, as the basis for a credit course in Unit 6, "The Teaching Work of the Church."*

Or, use the teaching plan with a small library of books to conduct a non-accredited class in the study of the Christian educational method. Report your class to the Department of Religious Education, Missions Building, Indianapolis, Indiana.

COMPREHENSION—

III. Restudy "The Message and Program of the Christian Religion."

Hundreds of churches in our brotherhood did this last year. Hundreds more might with great profit do so. Write for a Teacher's Guide from the department of religious education which will be furnished free upon request. This plan can be used for either accredited or non-accredited classes. The textbook is *The Message and Program of the Christian Religion* by McRae.

SKILL—

IV. Arouse the leaders of age groups in the church to study the art of leadership in their several fields. The following courses of study are suggested:

1. Workers with adults studying the ways and means of making Christian teaching effective for the adults of the local church. Few investments would bring greater dividends in bringing about Christian changes in the whole church constituency. The text is *Adult Religious*

*Write early for a free copy of the Leadership Training Manual which will furnish full directions on how to proceed with an accredited class.



START your Christian education program early! The church year from summer vacation to summer vacation is only nine months long at best. These nine months are broken by the holiday season and a number of week-ends such as Thanksgiving, Easter, public-school spring vacation, etc. It is also broken by bad weather, epidemics of sickness and other causes which affect volunteer workers more than professional leaders. The school year is short. Make it as long as you can by getting started early.



Teaching by Darsie. A teaching guide is provided free upon request. Either credit or non-credit work may be done.

2. *Awaken the leaders of young people to the importance of studying the ways and means of making Christian leadership effective for young people in the local church.* Youth is one of the most critical periods in life. Life for years to come is determined between the ages of thirteen and twenty-three. *Youth Organized for Religious Education* by Maus as the recommended text and a practical guide prepared by the author is furnished free. Credit for Units 53-63-73 may be obtained under "Standard" conditions.

3. *Workers with children to study the ways and means of making Christian teaching effective for children in the local church.* Childhood is the formative period of life. Failure here results in religious handicap throughout the remainder of the child's life. Four Standard units are recommended: (1) 206, "The Administration of Children's Work in the Church," taught by means of a course plan and a packet of pamphlets by Miss Florene Carmichael. The course plan is free and the pamphlets are priced at one dollar. (2) Unit 22, "Kindergarten Materials and Methods," textbook, *Kindergarten Method in the Church School* by Shields (\$1.50). (3) Unit 32, "Primary Materials and Methods," textbook, *Teaching Primaries in the Church School* by Smither (\$1.25), and (4) Unit 42, "Junior Materials and Methods," textbook, *Junior Method in the Church School* by Powell (\$1.25). Teaching guides for all these units are provided free of charge by the department of religious education.

SACRIFICE—

V. *A study of the ways of developing Christian stewardship by all church leaders.* The day is past

when the local church and Kingdom enterprises can be adequately financed by methods that are merely temporary and inspirational. Only a development of the sacrificial spirit and heart can bring Christians into complete partnership with Christ and his church. It is proposed that church leaders study the art of developing such a spirit of stewardship by the study of Unit 193, "Methods of Developing Stewardship in the Local Church," textbook, *The Message of Stewardship* by Cushman (\$1.00). A Teacher's Guide is provided free by the department of religious education.

This unit cannot receive International Council credit but will be credited on our own Standard diploma when taught under Standard conditions.

While the above course represents the special emphases of the Department for 1931-32 it is not exclusive of local church needs, nor may it represent the particular need of a given church.

The Missionary Education Department has prepared special helps in Unit 308, World Missions, and in Unit 309, Home Missions.

For Unit 308 there are two texts given preference this year, namely, the new book by Stephen J. Corey, *Missions Matching the Hour*, which is a complete revision of his volume, *The Preacher*

and *His Missionary Message* (see page 20); the other text being *The Rural Billion* by C. M. McConnell. The Home Missions Unit is of especial interest this year because the two books recommended embody the findings of the history-making Home Missions Congress at Washington, D. C., last December. The book approved for adults, *The Challenge of Change*, by John M. Moore, has an excellent teaching guide by Arthur V. Casselman, "Making America Christian." The book *God and the Census*, by Robert McLean, primarily for young people, may be substituted in case of special groups.

Religious Education Week

Religious Education Week has been adopted by the communions represented in the International Council of Religious Education as the starting point for the year's work. September 20 to 30 has been suggested as the best time; the dates, however, are optional. Select a time as early in the fall as possible.

The four events of Religious Education Week are as follows:

(1) *Sunday, Visitation Sunday.* On this day church workers will go out two by two to visit in homes which have been previously listed under their correct addresses and laid out in suitable routes for workers to follow. The object of the visitations is to enroll young and old in the church school.

(2) *Wednesday, the Church School at Home to Parents and Friends.* The purpose of this occasion is to acquaint parents with the aims of the teachers of their children so that the parents may cooperate. Two secondary purposes of "At Home Evening" are to create a friendly atmosphere for the church school and to stimulate enthusiasm for Christian education.

(3) *Sunday, Rally and Promotion Day.* The events of the day center in the morning church school and church service hours. They include a promotional service in the individual departments of the church school, Sunday morning worship and a sermon emphasizing Christian education and concluding with the consecration of officers and teachers for the task of the coming year.

(4) *Wednesday, the Opening Workers' Meeting of the Year.* Discussion of the educational program for the fall, and possibly for the whole year, and the outlining of a plan for the training of all church leaders.

How One Church Brought in the World

Detailed Suggestions for a Church School of Missions

PASO ROBLES CHURCH has had an annual School of Missions for ten years. Paso Robles, California, is a town of some 2,700, and the church has an active membership of about 165, so our program is not impossible for a small church.

The schools have not simply been "successful"; they have been registering very nearly as large an attendance as the Sunday school, completely packing the auditorium at times.

We run our school through six Sunday evenings. Classes meet from 6:30 to 7:30, coming together for an assembly from 7:30 to 8:15, which takes the place of the usual evening church service.

The assembly period consists of a processional hymn, prayer, secretary's report, a surprise number from each side, and a feature. The surprise number may be anything, but usually is a missionary musical number, a poem, or a five-minute dramatization. The program of features is arranged by pastor and dramatics director working together. Of course, the dramatics director has charge of all pageants and playlets. This last year the features were an illustrated lecture on India, with United Christian Missionary Society slides, address by a traveler from a nearby town who had recently visited India, address by Miss Neva Nicholson, missionary to India, a missionary sermon by the pastor, and two missionary playlets.

Department programs vary, the adult program usually being something like this: devotions, five minutes; presentation and explanation of posters, five minutes for each side; oral reports, ten minutes for each side; report on reading, five minutes; presentation of chapter of text by teacher, fifteen minutes. The dean takes charge of all but the teacher's fifteen minutes. An oral report must be on some phase of the general subject being considered in the school, must be less than a minute in length, and can only be read in case it was previously written by the one who presents it.

Organizing the School

About three months before the school is to start, we call our education committee, which is identical in personnel with our missionary committee, to make plans. We consider it very important to have both Sunday school and missionary society represented on the committee that plans the school, and to have the committee responsible to the church board. The commit-

tee chooses a dean, a school secretary, a librarian, a director of dramatics, a teacher for each of four age groups—Adult, Young People, Junior High, and Junior-Primary, and special officers for the adult department, two captains and two secretaries. At this meeting dates for the school are set. A committee to take the promotional responsibility from the teachers would doubtless be an improvement on our plan.

Sometimes this committee chooses sides a month before the school starts, from a list of probable attendants; at other times the choosing has been done on the opening night. The former plan seems best, as it places the burden for the promotional work on the teams a month before the school starts, enabling pastor, dean, and teachers to concentrate on educational features of the school. The winning team is entertained by the losers at a supper at the church the Wednesday after the school closes.

Supplies

The dean and pastor in consultation with the four teachers and the director of dramatics, and with reference to the current Missionary Education Movement prospectus, and the United Christian Missionary Society catalog of missionary materials, order teachers' textbooks, and such project material as the teachers desire. This material should be in hand two months ahead of the opening date. Of course supplementary material will be ordered later.

The General Program

A month or so ahead of the opening date the adult officers, dean and pastor meet and draw up a list of points to be used in the contest which is always part of the school with them. Although the points vary from year to year on the basis of experience and varying desire for relative emphasis, the following items are usually included: Attendance, punctuality, visitors, posters, maps, and exhibits, oral reports, books read, WORLD CALL articles read, WORLD CALL and *King's Builder* subscriptions, books purchased for the church library, surprise numbers, new members enrolled for missionary society, etc. Careful definition of points is necessary, and time limits must be imposed on some items. The list is ratified or amended by the adult group at the first meeting. Any questions of interpretation arising later are settled by the committee that drew the points up.

—LELAND H. EMERSON.

High Points in Planning a Church School of Missions

The Plan

The whole church enlisted and organized for mission study at least six weeks of every year.

Alternate Possibilities

One week with meetings every night except Saturday.

All-church projects over a period of one quarter (three months) using church school, young people's meetings, mid-week meetings, or Sunday evening service.

Variations of Plan

Six successive Sunday evenings:

(a) In place of evening service, (b) Hour before service, (c) Same general period, but with children in expanded session Sunday morning; young people at their regular Sunday evening period; adults meeting simultaneously Sunday evening, or on a week-day night.

Vary Names for Interest

Church School of Missions; World Friendship Institute; School of Wider Horizons; School of World Relationship; School of International Understanding.

Themes Studied

Optional, but graded books and materials

used by all communions each year provide fellowship and training of leaders. Theme for 1931-32 "Rural Missions around the World."

Time of Year

Six weeks in October and November, preferably culminating Thanksgiving Sunday.

Six weeks in January and February, culminating in Foreign Missions Day, first Sunday in March. (If only one period is held, this period is preferable.)

Schedule (Suggestions)

6:15 to 6:45 Supper; 6:45 to 7:00 Worship period; 7:00 to 8:00 Period for class work; 8:00 to 8:30 Assembly period for short message, stereopticon or dramatization, reports and announcements.

Organization and Supervision

A competent committee is needed through which plans will be formulated, supplies provided, and attendance and interest promoted.

A capable director who is enthusiastic for missions.

Faculty

Possible sources for faculty—the pastor, leaders in the missionary organizations and

Sunday school, Y. W. C. A., teachers from high schools and colleges, etc.

Promotion and Publicity

Start early. Use "minute men," posters, bulletins, announcements, invitations, letters, and personal telephone calls. Publicity in newspapers, local church bulletin, etc. A "booster" meeting at some regular church meeting.

Enrollment

It is desirable to have enrollment cards, with titles of books, names of teachers, time and place of service, and place for name of person enrolling; these to be used early in each organization from which enrollment is desired.

"Enliveners"

Stereopticon, dramatics, posters, music and refreshments representing countries being studied, foreign guests or travelers.

Supplies

See the "What, Where, When and How" page of this issue of "World Call" for graded text on home and foreign missions for the year 1931-32. Supplementary material on work of our brotherhood to be found in May, September, October and December issues, 1931.

Big Jobs for Christian Men!

Both In and Out of the Church

By GEORGE A. CAMPBELL

MOST men in the church want to do something worth while. Having fellowshiped with Christ they have caught the spirit of service and are sincerely desirous of serving. No one can come under the influence of him who went about doing good and again be content with living altogether for self. No one can go up on the mountain, even occasionally, and see Jesus without wanting to go down into the crowded mart and help someone. No one can partake of the bread and wine emblems of supreme love without going out from the sanctuary wishing to do something for the church and the world and God.

These same men live their workadays in a bargaining society. Selling and buying, they put a money value on their time. What salary can I command? What percentage can I get from my investment? What profits can I make the year show? Such questions each is constantly asking himself. Every Christian man knows the business world of keen competition.

But when they come to think of the church no such thoughts arise. Their spiritual natures are never satisfied with bargaining. So in the church they want to give with no thought of return; and the more they give the more anxious they are to increase their gifts. Isn't it wonderful what voluntary service there is in the church, voluntary service of teachers, deacons, elders, officers of a multiplicity of organizations, all happy in the free contributions of their time and energy? I hope the time will never come when the most of the service given to the church is other than voluntary.

Here you have great encouragement with regard to the men of the church, viz., they want to help, to do something. The pinch is to find a job suited to each and big enough. By "big enough" I mean one that will allow the man to keep his respect and give to him the sincere conviction that he is doing something that really counts. Men are so anxious to do something for the church that often you find strong men giving themselves to tasks that are inconsequential and not at all worthy of their ability. However, I rejoice that their zeal and love are such that they undertake and continue in the least rewarding activities. But unless the average saint comes to have in his soul some assurance that his labor is bringing results he is likely to grow weary in well-doing.

The minister and officers of the board may well build on this assumption that most men of the church want to render a real and sacrificial service to the church of which they are members.

Starting with this, what shall we do, how shall we use them? Well, we must know them. I believe it has been said before that to put square pegs in round holes is not the highest wisdom. The church, too, needs to establish a sense of obligation in its members. The leaders must be men of character, of such great love for the church that they are ever untiring in their devotion to it. If this spirit permeates those who through the years have builded the church, the new members will catch the same spirit and will be molded by it, and by it, too, be inspired to render real service. It is better for a man to find his own job in the church than to be given one. No church can always be mapping out the course for every individual. The best regulated family is not the one where the duty of each is assigned in every detail; but the one in which the spirit of cooperation prevails. Is it not so with the church?

Nevertheless much can be done to assign men to tasks in the church, tasks that must be cared for if the church is to carry on. Some such divisions of the church as the following by being created would offer duties to a large number:

Worship.—This would naturally include the elders, the deacons, the ushers, the collectors; and the pulpit, the music, the flower, the baptismal committees.

Missions.—Various committees such as general missions, city, church federation, etc., might be included here. Men of passion for the world-wide extension for Christ's Kingdom should be used in the Division of Missions. They should not confine themselves to efforts to "raise the budget," but should seek to inculcate the spirit of missions into the very heart of the church.

Fellowship.—The Prayer Meeting, Visiting, Sociables, Men's Club, Evangelism, could be cared for under this heading. Men's clubs succeed only as they have a definite purpose and very competent leadership. A church of aggressive evangelism will use many men in this cause.

Finance.—In the securing of adequate funds a large number of persistent and capable men well organized are needed. They should be kindly and optimistic.

Education.—This division perhaps calls for the largest number of workers and the most conscientiously regular. What a power are intelligent and consecrated men in the school, with the Scouts, etc.

Equipment.—If the property is to be well cared for a number of men should give it constant attention. There is electricity, the organ, the books, the janitors,

the decorations, the repairs, etc., that must not be neglected. Tactful men should command here.

Specials.—The need under this head will vary according to that which the churches have immediately in hand. For some it will be erecting a building; for some it will be paying off a debt; for others it will be raising an endowment.

Women.—Of course women have a large place in the church, but this is an article on men. However I would like to say that the man power will only be released as they learn of the women. The women beat us in attention and in persistence.

AS I GLANCE over this catalogue it strikes me that perhaps activity is too prominent. Do we always have to be doing things? Do we always have to be sitting on committees planning forward movements and campaigns? Perhaps the man power in order to be real power needs more quiet. Well, there is worship. That is for every man. If I were per-

mitted to make just one suggestion to our men, it would be this. Be more proficient in worship. Study its art. Determine to find its secret of interest. Know the joy of its progressive unfolding of divine truths and fellowship.

The hour of worship should give such inspiration as will carry through every hard place of the week; it should give such illumination as will guide in places far removed from the altar.

But after all where are the big jobs for Christian men? Are they not out in the world of affairs? The church is the army where the soldiers are trained and inspired. But the battlefield is the society of saint and sinner. The overthrow of war and the bringing about of brotherhood, the creating of just relations between man and man, the Christianizing of nations and the winning of men to Christ's way and mind and salvation, these are the tasks for Christian men; and who but Christians are equal to them!

Men and Missions

Three Pastors Outline Their Plan of Interesting Men in Missions

There is a growing desire to find the best way to stimulate the interest of the men of the local church in the responsibility of the church for world betterment. While no comprehensive "men's program" as such is available, we are happy to offer these brief statements from three pastors who are seeking to enlist the interest and support of the men in the larger program of the church, in the hope that they will prove suggestive to other churches.

G EDWIN OSBORN, pastor of the Hanover Christian Church, of Richmond, Virginia, writes: "In connection with our training school last fall, we introduced a course on missions particularly for men, which was taught by Dr. Royal J. Dye. Nearly one hundred people, a great percentage of them men, were in attendance on the ten lectures of this mission study course. (Dr. Dye based his course on No. 106, 'Missionary Materials and Methods,' general elective course in the curriculum of the International Council of Religious Education.) Not all bought the book or took the examination, but their very presence in the class night after night greatly stimulated missionary interest and activities in our church this year. Though we reduced our current expense budget on account of the depression, our missionary budget was slightly increased over last year. We are planning a similar class for our training school this fall, dealing with some phase of home missions and church erection."

THE plan followed by the United Baptist and Christian Church, at Duluth, Minnesota, Homer J. Armstrong, pastor, is as follows: "I am planning a mid-week school of religion, made up of four quarters for this coming winter. One quarter of six weeks

will be our school of missions. The other three quarters will concern themselves with courses on church history, a Bible course, the social teachings of Jesus, and perhaps a course on comparative religions. We plan to devote twenty minutes to devotional work each Wednesday evening, and forty minutes to lecture and discussion of the above subjects. A different layman will lead the service each Wednesday night."

AT THE Minden, Nebraska, Church, of which W. L. Goodell is pastor, the membership of eighty-five decided on the mission study class plan and have followed it since 1928. The plan was inaugurated by the woman's missionary society, but last year they decided to set the time of meeting in the evening at the church, so that the men could attend. A home missions class was held six weeks in the fall, and a class on race prejudice in January and March. The group was ungraded, men, women and children all being allowed to attend. For so small a church, the average attendance of sixteen was gratifying. The church is expecting to hold a class this year in cooperation, probably, with the three societies of the other churches of the little town.

Your Church Year

September

Plan a total educational program for the year.
Youth Day, September 13.
Religious Education Week, starting September 20.
Promotion Day, September 27. Emphasis on Church
Erection and Home Missions.
Sunday School Rally and Promotion Day, September
27 or October 5.

October

Church School of Missions and Mission Study Classes
on Home Missions, starting six weeks before Thanks-
giving.

Plan for Every-Member Canvass.

Begin Leadership Training Schools and classes for
fall program.

November

One-Day Conventions, November 1-20.
"Home Visitation Week," November 22 to 29,
culminating in a membership Sunday on the last
Sunday of the month.

Thanksgiving Sunday. Emphasis on Home Mis-
sions and Religious Education. (Offering on
Thanksgiving Sunday.)

December

Woman's Day, December 6.

Christmas. (Offering for the orphans and aged.)

Decision Day.

January

Week of Prayer for churches, January 3-10.

Education Day, third Sunday, January 17.

World Friendship School and Mission Study
Classes. Continue during six weeks, until
first Sunday in March.

WORLD CALL Week.

February

Christian Endeavor Day, February 7.

Race Relations Sunday, February 14.

World Day of Prayer, Friday, Feb. 26.

Emphasis on church attendance, wor-
ship, devotional life and evangelism. (Start
February 10.)

March

Foreign Missions Day, March 6.

Self-denial and life commitment

Easter Week of Prayer and Self-Denial.
(Week preceding Easter.)

Easter Sunday, March 27. Self-Denial
offering.

April

Local Leadership Training Classes and
Schools.

Leadership Training in Missionary
Education.

May

Pentecost Sunday, May 15.

International Goodwill Sunday.
(Near May 18.)

June

Children's Day, June 5. Offering for
foreign missions in the Sunday
school. Followed by

Daily Vacation Church Schools.

Young People's Summer Confer-
ences from June until September.

July

Missionary Education Confer-
ences and Schools.

Interdenominational Leadership
Training Schools, International
Council of Religious Educa-
tion.

August

Missionary Education through
reading.

—Get in order the church
missionary library.

—Promote summer reading.

Summer
Conferences

Children's Day

International
Goodwill Day

Pentecost

Leadership
Training Schools

Easter

Self-Denial
Period

Foreign
Missions Day

Race Relations
Sunday

Church Schools
of Missions

World Call
Week

Education
Day

Christmas

Woman's Day

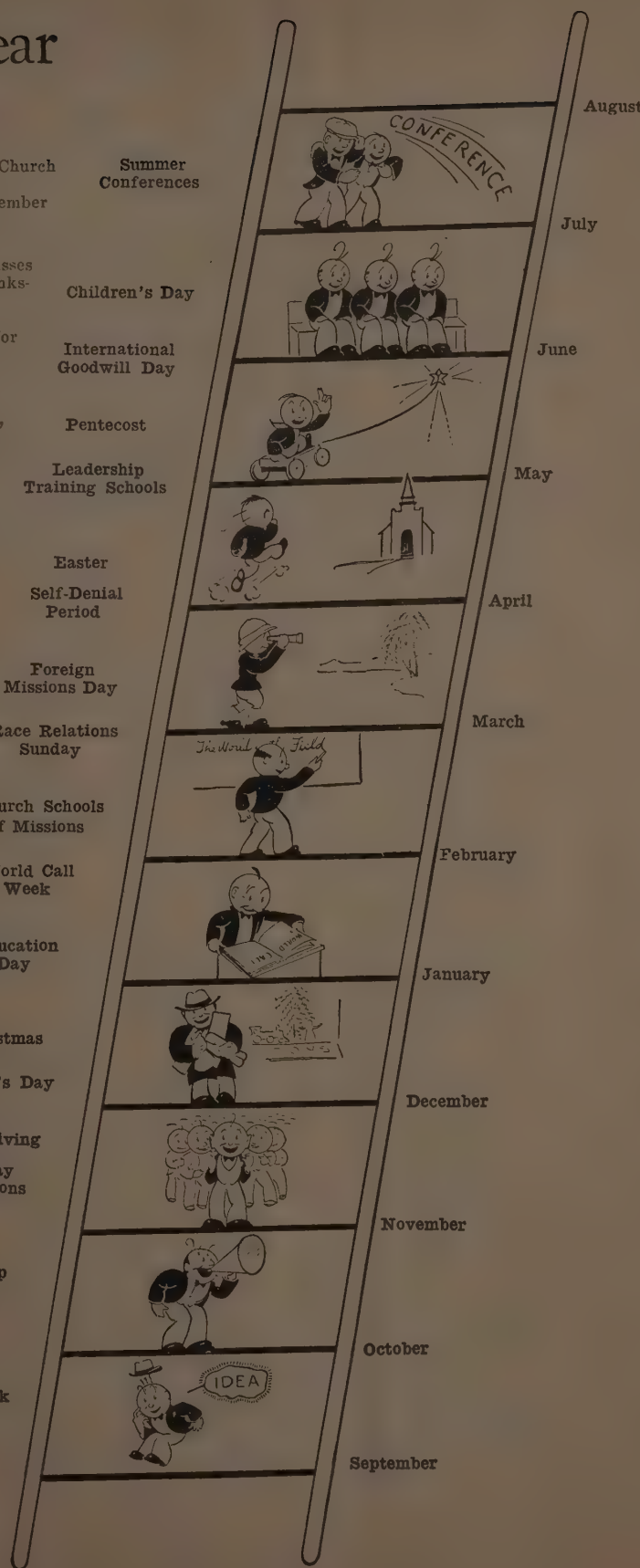
Thanksgiving

One-Day
Conventions

Leadership
Training
Schools

Religious
Education Week

Youth Day



An Open Letter

To One Pastor From Another

Dear Clint:

YES, I know it is a hard time to be a preacher. The adversaries are many—but there is also an open door. I've been thinking of these things much since I came out here to Creston. Here is more time to think than in the city. I like it here. I began in a village like this.

I note many changes in these forty years, but, really, Clint, there have been no more changes in the ministry than in bus driving. Bus drivers take their knocks and do not whine and I am as capable of adjusting as they are—see? That is my philosophy of life and of the ministry.

I honestly believe the time is at hand for the greatest preaching of a hundred years, who knows if it isn't a thousand?

First of all every preacher should know that preaching is an educational function; that man is an educable animal; that Christianity is a teaching religion. The approach to the present generation is the educational approach. I am not reducing preaching to mere pedagogy. It is pedagogy glorified. It has scope and swing and is the greatest thing that is going on in the world today.

Next, it is a time for the preacher to get up at five o'clock and *spend his day working*.

Now I mean just that. You cannot bluff this age. Your high school youth know whether the preacher "knows his stuff." The only thing to do is really to "know one's stuff."

Specifically, this is what I mean. Get the eight volumes of the reports of the Jerusalem Conference of 1928 and work. They are three years old, but they will be the best word on this present world for ten years to come. They are a veritable compendium of information on what is going on in the souls of men in this heedless, earthy generation. They tell the whole up-to-date story of religion. They are courageous, reverent, scholarly, human.

Take Volume I. There is the truly wonderful paper of Rufus M. Jones on "Secular Civilization and the Christian Task." In any age other than this it would be epoch making. It will mark an epoch in the life of many a befogged preacher. No preacher should fail to read it, then study it, then saturate himself with it. This is no time for the easy way.

And that is only one. I am not even sure it is the best one. There is John A. Mackay on "The Evangelistic Duty of Christianity." Papers on Christian-

ity and Confucianism, Hinduism, Islam and others, are in it. These have dropped the superiority complex and discovered that fierce, cruel Islam is very human.

After these you have still seven volumes (small but mighty) to go. They cover religious education, race, industry, rural work—a wide survey of the whole impact of Christianity on this unified, groping world of ours. Men like Luther A. Weigle, Canon Raven (on "The Teaching Methods of Jesus"), J. H. Oldham, Professor Hocking, E. Stanley Jones—masters in their various fields and world leaders.

Read the great messages in these books. Brood on them. Saturate your soul. Take two concentrated hours every day for two months on them. Then follow up with books these will lead to. Begin with President Corey's *Preacher and His Missionary Message*. Then Basil Mathews' *Roads to the City of God* and Paton's *A Faith for the World*.

There is work for three big, strenuous months that will double the size and power of any preacher.

Besides all this there are other books which inevitably lead to great thinking and great living—and there is where great preaching rises. I should like to say that the man who has not read E. Stanley Jones' *Christ of the Indian Road* and his *Christ of the Round Table*, should get out of the ministry. And he has missed one of the keenest delights of a decade.

Give attention to reading. Wake up your mind. Feed your soul. Be much apart from the crowd. Then you cannot help preaching. And there has never been an age in the history of the world that could resist a great soul preaching from an irresistible compulsion.

Get a conviction—or two—or three. You do not need many, but they must be big ones, and vital. They must grip you with more power than the love of life.

It takes a man to preach the truth these days. And, believe me, this sophisticated generation knows whether you are giving the full truth of Christ or whether you are willing to "pull your punch" so the collections don't fall off.

Man, how I wish I were in my thirties, for it is a battle of giants and the fighting is fine all along the line. Pitch in, Clint, give it to 'em straight!

Your comrade of the old guard,

ECCLESIASTICUS.

Is the "Council Plan" Coming?

A Missionary Woman Looks at a Pertinent Question

By MRS. B. H. MELTON

The leaders of the women's organizations in the United Christian Missionary Society have watched with increasing interest the introduction of the "Council Plan" of organization in local churches by those groups which felt their particular situation could best be met by such a unification of the women's work. Much experimentation with various plans has gone on quietly in the last few years, and several committees have tried to select the best features of the "fifty-seven varieties" and from them evolve a plan which could be recommended to others. This has proved to be very difficult and as yet no plan has been worked out and adopted.

A committee is again studying the various plans which seem to have been most successful, as well as those used by the women of other communions. If its efforts are successful and a constitution is worked out, the adoption of such a plan by local groups would of course be optional. The Woman's Missionary Society, an organization of women going about a great task with singleness of purpose, saying with Paul, "This one thing I do," would continue to function in churches which still deem it advisable. But those who feel their local situation is calling for something new should have the advantage of the pioneering which other groups have done. It is hoped that later articles in *WORLD CALL* will discuss the advantages and disadvantages of both types of organization. In the meantime we are glad to have presented this thoughtful statement by Mrs. B. H. Melton, a leader in women's work for many years.

—MRS. ALDA R. TEACHOUT.

THE time-honored woman's missionary society of the church has been such a vital part of its spiritual life, as well as one of its greatest sources of missionary information and interest, that one hardly dares think of changing even its organized form. Yet *any* form of organization today often makes its contribution in a few years, to the purpose for which it was created, and has to be remodeled or replaced.

The purpose of the missionary society of the church has been threefold:

1. To keep before the church and the community it serves a vision, ever fresh, of the world's needs.
2. To stimulate every man and woman to make a personal application of the Great Commission.
3. To inspire material gifts with which to meet the needs of the Kingdom.

For fifty years the missionary society women of our churches, beginning with practically no experience in aggressive or trained leadership, have worked, prayed and published the glad tidings with almost pentecostal power. They have been no negligible factor in our world-wide missionary enterprise. Their sacrificial giving and inspiring of gifts has been phenomenal. But the enlisting of the entire womanhood of the church in its whole program continues to be the most difficult problem.

For years there has been evidence of an increasing urge toward a closer cooperation between the local and missionary programs in all our churches. This is not alone in woman's organizations, for it is most pronounced in children's and young people's organizations. In only a few churches is the membership of

the missionary society more than twenty-five per cent of the women of the church. The same is true of the membership of the group organized for local work. Generally these two groups are largely the same women—plus the few who say very definitely they believe "only in home missions" or those to whom "missions" means some different race in some different land.

The church is a missionary society and we are beginning to realize now that when men and women come into membership of the church they should not have to join any organization within it in order to be vitally connected with missionary work. Instead, copies of a weekly church periodical and our missionary magazine should be given them with their copy of the New Testament.

Just as our numerous publications merged into the more effective and complete effort of *WORLD CALL*, missionary women today are thinking in terms of a plan that will unify the entire interests of the church, one which weaves the thread of missions through the whole fabric of the church life.

There has never been a perfect plan for methods of work, nor can there be—but if the strides made in efficiency in the business world are of no benefit to the Kingdom of God, they are not of God. Perhaps a Council Plan which will conserve the best of the Missionary Society Plan and at the same time reach out to the host of uninformed, and therefore uninterested, men and women in our churches, will solve most of our problems. No one will welcome such a plan more than the faithful missionary society women of our churches.

Every Local Church Member Should Be Able to Meet the Critics!

EVEN the sincere church worker, working constantly and conscientiously at the job of finding the will of his Lord and Master and trying to do it in his own day and generation, is often bewildered by the avalanche of criticism poured on the foreign missionary enterprise of the church. Back of all this criticism of an established policy of the modern church there would seem to be a deep-seated skepticism involving the reality of the Christian religion itself. The needs of the world today challenge the efficacy of the faith of the church to meet those needs.

"Is Christ the universal savior of men?"—

"Can society be redeemed?"—

"Is the Holy Spirit powerful and effective today?"—

"Is the Bible the supreme book of religion?"—

"Is the church an effective instrument for advancing the Kingdom?"—

To meet such fundamental doubts, which attack even the belief of church members in the universality of their Christian faith, Stephen J. Corey, president of the United Christian Missionary Society, has written a book called, *Missions Matching the Hour*. In 1930 Mr. Corey published a book for the use of preachers only called, *The Preacher and His Missionary Message*. So grateful were the preachers for the help in meeting the growing number of criticisms, that they, and prominent laymen with whom they have shared the book, have been insistent that the contents of this book be revised and made available for the reading of laymen, women, and young people in local churches. Of the original book only four chapters remain somewhat unchanged, the other chapters having been revised to challenge the interest of the average church member.

Mr. Corey states that the purpose of his book is not to deal with that part of the missionary enterprise in the homeland. He says, "Anyone who merely accepts Christ as savior believes in the more local compass of the Christian enterprise, and that phase which has to do with our national life, called 'home missions,' is not seriously questioned. However, the larger field of Christian effort, with geographical and racial reaches which are globe-encircling and beyond the horizons of national spirit and race consciousness, has always been, and is especially at the present moment, under fire. As the term 'missions' is used in this book, it is with this wider meaning in mind."

This volume, as its predecessor, is based very largely on the discussions and conclusions of the Jerusalem meeting of the International Missionary

Council in 1928, which, "as no other gathering in modern Christian history, endeavored to bring the world program of the church abreast of the age." The author feels that some of the major difficulties in the deepening of interest in the foreign missionary program today are due not only to the critical and only partially true statements of the secular press, but also to a "problem" psychology, due to world unrest and the financial problems attendant on the administration of missions during troublous times. He feels there is reason to believe that our muscles of self-sacrifice have grown too flabby to enable us to lift the burdens incident to a world conquest for our Christ. If it is true that the religion of Jesus Christ is the only one with dynamic and regenerating power to lift men to God and to redeem society, then it is evident that one of the criticisms now being raised, that "non-Christian religions do not need the missionary enterprise of the church," finds its answer.

SOME of the criticisms are purely those concerning administration, and seem to indicate either ignorance of the actual conditions or a lack of faith in the slow, but sure, processes of redemptive love as exemplified in the manifold ministries of the missionary enterprise. Such criticisms are: "Foreign missions are not up to date"; "Foreign missions cost too much"; "Missionary organization is unnecessary"; and the ever-present criticism of some of our brethren that "Mission boards are either unscriptural, autocratic, or too liberal (or too narrow, depending on the person criticizing)"; "More expensive than independent work"; etc. All these criticisms Mr. Corey very ably meets and answers, with due regard for the sincerity of those making them.

A newer type of criticism, coming from younger men and women quite often, is such as these: "The missionaries are agents of Western imperialism"; "Missionaries are not needed any longer"; "Has Christianity the right to 'proselyte'?" Each of these criticisms indicates a promising, but rather immature, philosophy of missions, with perhaps an indication of overzealous propaganda on the part of university professors and editors so anxious to be liberal in their attitudes that they sometimes unfairly influence judgment by stressing the more conservative phases of the missionary enterprise as valueless if not harmful.

This book, *Missions Matching the Hour*, will be from press the first of October, and will be available in inexpensive paper-back edition for the reading and study of our laymen and women in the churches.

How Five Hundred Churches Raise Money

By C. O. HAWLEY

TEN questions regarding the every member canvass in the local church were sent to approximately 2,500 pastors. Five hundred sixty-five returned the list accompanied by their answers. The churches represented in this study form a typical cross section of the brotherhood life of Disciples of Christ.

From a study of the answers one gains a good definition of the every member canvass:

The every member canvass is an organized effort of the church to lay the Kingdom responsibilities on the hearts of every member, giving the opportunity to each Christian to support the whole task of the church in which he believes.

It is interesting to note that of the 565 churches sending in answers, 488 take the every member canvass for current expense, 403 annually, and 336 take an every member canvass for missions.

The method used in promoting the every member canvass is important. Following is a tabulation of the methods suggested by the pastors:

Every member visitation	101
Every family visitation	75
Letter canvass	9
Volunteer pledging service	15
Combination of volunteer pledging and every member visitation	341

"Who heads up the canvass" is answered by these pastors in the following way:

Finance committee	179
Pastor	86
Deacons	48
Every member canvass committee	67
President of board	41
Financial secretary	22

The most helpful factors in preparing for the canvass according to these pastors were a series of sermons on stewardship, including the work of the church locally and world wide, also the use of literature showing the missionary, benevolent and educational work of the church, thus preparing the hearts and minds of the people for the canvass.

Three hundred and ninety-three churches reported the percentage of their membership contributing to current expense, which averaged 54 per cent. Two hundred and eighty-three churches gave the percentage contributing to missions, which averaged 34 per cent.

TEN QUESTIONS REGARDING EVERY MEMBER CANVASS

1. What is your conception of an every member canvass? *Theoretically perfect*
2. Does your church take an every member canvass for current expense? *Yes* For missions? *Yes* Each year? *Yes*
3. What method is used? - Every member visitation? *Yes* Every family visitation? *Letter canvass* Volunteer pledging service? *Combination of volunteer pledging and every member visitation*
4. Who heads up the canvass? *Pastor* How is the organization perfected? *four times - 2 each*
5. How do you make preparations for the every member canvass? *5 letters precede the canvass*
6. What do you find most helpful in preparing for the every member canvass?
7. What percent of the membership pledge to current expense? *35%* What percent of pledgers to current expense pledge to missions? *6%*
8. If an every member canvass is not taken, how do you secure funds for current expense?
For missions?
9. Is the every member canvass the most effective way to finance the interests of the Kingdom? *Not found* If not, what is a better plan? *We do not have it*
10. When does your church take its every member canvass? *September*

Signed _____ Name of Church *Christian*

City _____ State *Kansas*

(Please write any additional suggestions concerning the every member canvass on the reverse side.)

The answers to this questionnaire, sent to about 2,500 pastors, furnish the basis for Mr. Hawley's observations

It has been noticed already that the big majority of the churches reporting are taking the every member canvass for current expense. Of those churches not taking an every member canvass for current expense, 10 suggested permanent pledges, 20 voluntary gifts, and 1 loyalty day as their method of securing funds for current expense. Of those churches not taking the every member canvass for missions 101 said they were raising their missionary money through the special days and missionary organizations; 22 depended on voluntary gifts; 29 on pulpit appeals; 6 on permanent pledges; 2 on birthday banks; 1 on loyalty day; 1 on special solicitation, and 1 a tithe of current expense offerings to missions.

Four hundred and sixty-two of the 565 churches said that they considered the every member canvass the most effective method of financing the interests of the Kingdom. Forty-seven voted in the negative. The big majority of those voting in the negative substituted the practice of tithing.

It was found that more canvasses are taken in December than in any other month.

The results of this study point decidedly to the conclusion that the every member canvass is the most effective method for financing the work of the local church and world-wide service. The annual canvass is important as it means the presentation of the whole program of the church to the entire membership. It keeps the church's program sold to the membership.

The tendency is toward a combination of the volunteer pledging service with the every member visitation.

Listening In On the World

A Review of Significant World Happenings from the Christian Point of View

By JAMES A. CRAIN

MIDSUMMER, usually a dead calm so far as important news is concerned, this year proved to be the exception to the rule. A financial and a political crisis in Germany, the overthrow of the Labor Government in Great Britain, the end of the dictatorship of President del Campo of Chile, a revolution in Cuba, Gandhi's refusal to attend the Round Table Conference in London where India's future status is to be discussed, and his later decision to go, the Lindberghs' airplane trip to Japan, the Wickersham Commission's report on the crime situation in the United States, Governor Roosevelt's determination to call the New York legislature in special session to extend the authority of the committee examining political corruption in New York City, the action of Governor Sterling of Texas and Governor "Alfalfa Bill" Murray of Oklahoma in sending troops into the oil regions of these two states to enforce martial law until the big oil companies are willing to pay a dollar a barrel for oil, plus New York City's determination to make war on gangsters, all served to make the front pages of our newspapers interesting reading during the dog days.

In the international situation Germany and Great Britain have held the center of the stage, though Cuba with her revolution and the destruction of the Wu-Han cities of China by probably the worst disaster in history, have contested the news spotlight. After considerable delay, due to French objections, President Hoover's proposal for a moratorium for Germany for one year was agreed to, but Germany withdrew her request for a \$500,000,000 loan when it became apparent that France would consent only in return for political concessions which no German government could make and hope to live. As a result of the delay a second financial crisis arose in Germany, due to the fact that the ratio of reserves to circulation had fallen from 70.4 per cent in January to 36.1 per cent on July 31. With \$125,000,000 short term credits due and payable, both domestic and foreign investments were being withdrawn from Germany at a rapid rate and financial collapse was imminent. A seven-power conference was called in London, to which Secretaries Stimson and Mellon were sent by President Hoover. This conference agreed to the postponement of the payment of the \$125,000,000 short term loan, but failed to provide for further relief for German finances, except to refer the matter to the Bank of International Settlements at Basle. Representatives of Germany, France, Italy, Japan and Great Britain worked out the details of harmonizing the moratorium with the Young Plan.

No one was surprised, the statesmen of the world least of all, when the directors of the Bank of International Settlements, led by A. H. Wiggin of the Chase National Bank of New York declared that revision of reparations and inter-allied debts is a preliminary necessity to the economic stability of the world. There is considerable disappointment over the failure of the seven-power conference to meet the issue more squarely. The *London Times* said editorially: "The only real alternatives are revision and chaos. The earlier the work is undertaken, the better it will be for everybody." It is especially significant that Mr. Wiggin, who is a member of the governing board of the Bank of International Settlements and a member of the committee making the pronouncement made a statement some months ago advocating revision of reparations and war debts. In view of his known opinions on the subject, it is especially significant that he was appointed to this task.

The financial crisis no sooner over than Germany was threatened with a political upheaval that bordered on revolution. Hitler, the leader of the fascist group of National-Socialists is said to have declared during the financial crisis that he was never happier in his life, seeing the trouble that the moderate Centre and Social Democratic parties had brought upon Germany. The general elections a few months ago showed tremendous gains for both the Communists and the Hitlerites and the Republic has been in a precarious position between these two opposite extreme parties. It was in Prussia that they determined to make a bid for power. Under the Republic, as under the Kaiser, Prussia is the most important state in the German Reich, number 28,000,000 of the 42,000,000 national voters. Led by the Stalheim (Steel Helms), an intensely nationalistic patriotic organization, and heartily supported by both Communists and Hitlerites, a plebiscite was called to determine whether Chancellor Braun and his Social Democratic (republican) administration should be overthrown. The overthrow of Chancellor Braun and the loss of Prussia by the republican group would almost certainly have meant the downfall of Chancellor Bruening of the Reich and the possible emergence of a dictatorship of some sort. Such an eventuality would have had serious possibilities of civil war, since it is highly improbable that two such antagonistic groups as the Communists and Fascists could have agreed on a government. Fortunately, the plebiscite failed and the republic is for the time, anyway, safe.

Perhaps the most interesting political event of the summer, from the American standpoint was the fall of the MacDonald Labor government in Great Britain. Ramsay MacDonald has endeared himself to the American people by his idealism, his courage, his good sense and his willingness to suffer defeat for the sake of his convictions, and anything that concerns him is news of the first importance in the United States. The downfall of his government came about through his attempt to balance the national budget to overcome a deficit of \$600,000,000. On July 16 the Bank of England had the largest gold supply since 1928, but on that date began a series of transactions, partly political in character, which took \$160,000,000 of it to France to enhance her already top heavy gold supply. New York bankers had the same opportunity to drain Britain of her gold supply, but declined to take advantage of it. By the end of the month it was necessary for the Federal Reserve Bank and the Bank of France to take quick action to save the falling English pound sterling. A loan of \$250,000,000 was hastily made to the Bank of England, equally divided between French and American bankers. One consideration in making this loan was the demand that the budget be balanced. When the MacDonald Cabinet tackled this problem its decision was to make a sharp reduction in the unemployment insurance payments and to make a general cut in wages, except those of the army, navy and the air force. This decision the Labor Party repudiated, the government having been previously warned by the Trades Union Labor Congress that it would refuse to support such a program. Deprived of the support of his own party, MacDonald could only return his credentials to the king and ask to be relieved of the responsibility of government. Thereupon the king asked him to head a national government made up of Conservative and Liberal leaders and such of his own cabinet as would stand with him, until such time as the economic measures agreed upon could be put into effect, a general election called and a government formed under a mandate from the people. The Labor Party, the Trades Union General Council and the Parliamentary Labor Party joined in a manifesto repudiating the new government and expelling its Labor members from their parties. Their declaration asserts that under the guise of "equality of sacrifice" social expenditures have been cut off, while no comparable sacrifice has so far been demanded from the wealthy. They deny that Britain is on the verge of bankruptcy and assert that an unnecessary panic has been created and a program of national economy forced upon the country by the dictation of domestic and foreign banking interests.

Two Sorts of Pensions from Two Sorts of Funds

By W. R. WARREN

IT SEEMS scarcely possible that the various phases of the Pension Plan, which were presented to the Washington Convention last year as all in prospect, will be reported to the Wichita Convention this year as in actual operation. In fact the record of the Plan's working out in practice has already appeared in recent issues of *WORLD CALL*, and is now further illustrated by concrete events. However complete our confidence may have been in the reliability of the actuaries' calculations and the readiness of the brotherhood's cooperation, the record of goals realized and emergencies met, exactly as planned, is both reassuring and enlightening.

Death Benefits and Widows' and Orphans' Pensions Paid

Saturday, September 5, occurred the fourth death of ministers under the protection of the Pension Plan. A telegram from Clifford S. Weaver, minister of the church in McKinney, Texas, reported the death in that city of Eugene H. Holmes, minister for the last four years of the church at Jacksonville, Texas, and previously at San Marcos, Cisco, Van Alstyne, Hyde Park, Austin, Plano, Gainesville and Whitesboro. By a coincidence that becomes almost uncanny, Mr. Holmes was fifty-nine years of age, the same age as the other three ministers who have died.

A salary of \$1,800 and parsonage made the salary basis \$2,070. On this amount both minister and church have paid their dues of 2½ and 8 per cent respectively. This means that the widow's cash benefit is \$1,000 and her annual pension \$300, with \$100 to each of the two minor children, making a total annual pension of \$500. The importance of this pension is more manifest when it is known that Mrs. Holmes' father, eighty-eight years of age and highly honored by the Texas brotherhood, is a veteran minister.

It must be a matter of great satisfaction to our people everywhere to know that the protection of the Pension Plan was immediately available out of funds already paid in by the two thousand ministers and churches participating in the Pension Plan. (September 4 the amount so accumulated totaled \$227,630.02.) Her pension, as all such claims, is being paid out of this fund, without any draft on the \$8,000,000 fund, and even without dependence upon continued payments by ministers and churches of their 2½ and 8 per cent dues. These dues are building up reserves for the members of the plan who are still in active service. How much better this is than

reliance upon uncertain church offerings, with variations according to the weather, the crops and the physical, mental and spiritual health of the brethren. The pension is small but certain. There is no vain hope of having it increased later; and no harrowing dread of having it reduced or stopped.

Age Retirement Pensions Begun

In September *WORLD CALL* a report was given of another sort of pension paid from another sort of funds. There were listed the first fifteen age retirement pensions paid almost entirely from the \$8,000,000 fund. Since that fund is not yet completed the age pensions have to be paid on a proportionate basis. For the present it is 42 per cent of what it will be when the entire fund shall have been subscribed. Between the date when that report was written and the present time, September 7, three other veteran ministers have retired under the age pension provisions of the Pension Plan, their ages, years of service, salaries and pensions being about the same as the first fifteen. One man of seventy, with a record of fifty devoted and fruitful years in one state, died within three days after he had sent in the papers that would have entitled him to a pension.

The difference between what these aged ministers receive and what they should be receiving, if all our churches had subscribed their goals in full, is all the more painfully manifest because of the full protection benefits that are being paid out of the dues fund, as indicated above. A maximum pension of \$252 a year is too little for an aged man and wife. And yet no one would have the trustees attempt to pay out what has not been paid in, for that would wreck the entire operation and quickly make it impossible to pay anyone anything.

Hundreds of churches have set the dates of their canvasses this fall for their goals in the \$8,000,000 fund, and others will quickly see the necessity of doing so, or of giving the trustees such an assurance of the goal's payment within three years that the age pensions may be advanced beyond 42 per cent of the meager enough amounts contemplated in the Plan. What is done must be done promptly, not only in fairness to our Lord's veterans who are closing their lifelong labors in the gospel, but also in fairness to the churches and the men and women who have already subscribed their goals. It is a great Christian fellowship and there should be the same equality of participation in the \$8,000,000 fund that has already been realized in the percentage payments of dues.



L. D. Anderson, President of the International Convention of Disciples of Christ at Wichita, Kansas, who will speak at the opening session, Tuesday night, October 6.

Wichita Convention Reduced Railroad Rates

THE Railroad Passenger Associations in the United States and Canada have granted reduced railroad rates to the International Convention of Disciples of Christ to be held in Wichita, Kansas, October 6-11, 1931, as follows:

- (a) Short limit ticket—fare and one-half for the round trip.
- (b) Thirty day limit ticket—fare and three-fifths for the round trip.

The rates named in (a) and (b) are for tickets good going and returning via the *same route only*. Under item (c) are listed exceptions to this rule also Passenger Association territories in which and conditions under which diverse route fares can be obtained.

(c) Trans-Continental Passenger Association, Western Passenger Association:

From stations in Arizona, British Columbia, California, Nevada, northern Idaho, Oregon and Washington tickets will also be sold going via a *direct* route and returning via any other *direct* route; certain indirect routes will also be authorized from these states at fares slightly higher than those applying via the direct route.

Southeastern Passenger Association, Trunk Line Passenger Association, New England Passenger Association, Canadian Passenger Association—Eastern Lines:

Diverse route fares will also be authorized on basis of 80 per cent of the one-way fare applying from starting point to destination via route used on going trip plus 80 per cent of the one-way fare applying from starting point to destination via route used on return trip.

Day by Day

International Convention

October 6-11, 1931

Tuesday Evening

- 7:30 Devotions { Hymn
Scripture
Prayer
- 7:45 Address of Welcome—Hon. H. H. Woodring, Governor of Kansas.
- 8:00 Response—President L. D. Anderson.
- 8:10 Solo—Miss Marion Talley (not yet accepted).
- 8:15 President's Address—L. D. Anderson.
Appointment of committees.

Wednesday Morning

In the Homeland.

- National City Church—George A. Campbell.
Mrs. James Ferguson.
- Address—Making America Christian.
State Missions.
- Address—The Negro Citizen—H. L. Herod.
- Address—Church Building—F. L. Bowen.
- Address—Benevolence—C. E. Lemmon.
Presentation Benevolent Boards.
- Address—Evangelism in the New Day—Lee Sadler.
- Noon—Local Church Service Luncheon.

Wednesday Afternoon

- Conferences.
- Statement Regarding International Convention—Graham Frank.
- Business.

Wednesday Evening

- 7:30
- 7:40 Address—Missions, an Antidote to Materialism—J. B. Robertson.
- 8:00 Music.
- 8:05 Address—The Disciples on New Frontiers—E. E. Snoddy.

Thursday Morning

In All the World.

- Five Addresses, 10 minutes each.
- Five Addresses, 7 minutes each—Missions in the Local Church.
- Address—Missions, the Key to World Affairs—Roy H. Biser.
- Statement—Stephen J. Corey.
- WORLD CALL—Bess Robbins White.
- Noon—WORLD CALL Luncheon—Broadview Hotel.

Thursday Afternoon

- 1:45—2:45—Stewardship Conference.
- 3:00 Business.

NOTE: no diverse routes will apply south of Jacksonville, Florida, or between the A. C. L. R. R. and S. A. L. Ry. through the Virginia gateways.

Central Passenger Association:

Tickets will also be sold on the one and three-fifths fare basis, going via one regular route, returning via any other regular route, the fare being computed by using one-half of the round-trip fare (that is, half of the 1 3/5 fare) from starting point to destination applying via route used on the going trip, *plus* one-half of the round-trip fare (that is, half of the 1 3/5 fare)

at Wichita

of Disciples of Christ, Wichita, Kansas

Thursday Evening

Address—Meeting God's Ultimatum—Harvey Baker Smith.

Address—Board of Temperance and Social Welfare.

Friday Morning

9:00 Hymn.

Prayer.

9:15 Religious Education.

Missionary Education.

The Church's Educational Task—Prof. W. E. Powell.

The Educational Program, the Pastor's Opportunity—L. N. D. Wells.

Achievements in Missionary Education—Mrs. R. W. Blosser.

The Church School of Missions—Dr. Royal J. Dye.

Pension Fund.

Address—Dr. Fred B. Fisher.

Noon—Luncheon—Thousand Dollar Club—Women's Organizations.

Friday Afternoon

2:00 Presentation of Missionaries.

3:00 Business.

Friday Evening

7:30 Devotions.

7:45 Address—E. M. Waits.

Music.

8:10 Symposium on Pension Fund.

Saturday Morning

9:00 Hymn.

Prayer.

9:15 Board of Education.

Hymn.

10:55 Board of Temperance.

11:25 Hymn.

11:30 Address—I Am Debtor—Chester B. Grubb.

Saturday Afternoon

Conferences.

Saturday Evening

Youth.

7:45 Addresses {

1. A Dynamic Church—Arthur Flemming.
2. Youth and Prohibition.
3. Progressive Steps Toward World Peace—Kenneth Cooper.

8:25 Pageant.

Sunday Evening

Address—Baptist Fraternal Delegate.

Address—Christian Unity—Ray Hunt.



Graham Frank of Dallas, Texas, who has served for 17 years as the first and only secretary of the International Convention of Disciples of Christ. He will be seen and heard again at Wichita

New England—Selling dates September 30—October 6, final return limit October 16.

Colorado (except Julesburg), New Mexico, Wyoming and Alberta, Canada—Selling dates September 30—October 6, final return limit October 17.

Montana, southern Idaho and Utah—Selling dates September 29 to October 5, final return limit October 18.

Arizona, British Columbia, Nevada, northern Idaho, Oregon (except via California) and Washington—Selling dates September 29 to October 5, final return limit October 19.

California—Selling dates September 28—October 4, final return limit October 19.

Oregon (via California)—Selling dates September 27—October 3, final return limit October 19.

Selling dates for the fare and three-fifths tickets and diverse route tickets will be the same as above but the final return limit will be thirty days from date of sale.

To obtain any of these reduced rates, an identification certificate must be obtained from the undersigned and presented to ticket agent on any selling date at which time purchaser should indicate to ticket agent which kind of ticket is desired. Necessary identification certificates will be sent by the undersigned upon receipt of request for same, accompanied by self-addressed, stamped envelope.

Delegate must have the certificate to secure the reduced rates.

H. B. HOLLOWAY,
Transportation Secretary.

from starting point to destination applying via route used on the return trip.

All reduced fares are granted on the round-trip identification certificate plan. The selling dates for the fare and one-half round-trip tickets will be October 1-7 with final return limit October 16.

Except as follows:

Oklahoma and Texas—Selling dates September 30—October 6, final return limit October 17.

The Local Church in India

By MRS. HATTIE MENZIES

Mrs. Menzies of Pendra Road, India, interested in the prospect of a "Local Church Number" of "World Call," describes the work of the church in that place

Church Board: It is time to "tune in" for the year's work just ahead, so the church board meets at its regular time the first Monday of the month.

Church Committees: The council meets. It is time to "Tune in" first with the source of power, then with the needs of the field occupied.

The committees appointed are finance, field, auditing, Sunday school, Christian Endeavor, Womans Council, marriage and graveyard. Other commissions are appointed as the need arises, such as Agricultural Fair, Christmas week festivities, Easter, Thanksgiving, Children's Day special services, institutes, etc., these all being acted upon by the church as a whole.

Staff: When the time came to select their first pastor, a special committee was appointed for this and they canvassed the Mission for all possible candidates. Finally two names were placed before the church as a whole to ballot on.

It was an overwhelming majority for a teacher who had been Head Master of the school and who was well prepared for the position. He is in his third year now and will likely continue. The next on the staff is the janitor who, besides the regular duties of keeping the church in order inside has to keep it neat and tidy on the outside. He also acts as the pastor's message boy and beats the drum or goes calling through the village reminding the people of meetings, regular or otherwise. The graveyard is also in his care and he has to have graves dug and ready for possible occupancy, for burying takes place as soon after death as possible.

Sunday school superintendents and teachers, for the eleven Sunday schools in the villages and the Central Sunday school, Christian Endeavor both Junior and Senior, are elected.

A worker in the day nursery, which takes care of the little tots from one month old to five years. These include children of those teaching in schools, Bible women, coolie women, farmers, day laborers and all.

Philanthropic: The regular needs of societies which contribute so largely to the work, as the National Sunday School, Christian Endeavor, Tract Society, Bible Society, Temperance Society, Missionary Society, Disciples Missionary Society, U. C. M. S., etc., are accepted items and always remain on the list. Local charity, other needs that may arise, such as occur from disaster, special stress on children's work, leper, some foreign need, or need of contiguous countries as Tibet, Arabia, etc., are all given attention and planned for.

Educational: Scholarships for those who could not have opportunity to continue to study and fit themselves for service or life's work in any adequate way.

Lectures for villagers, lantern slides on subjects that will help to enlighten them



Our church at Pendra Road, India, at the beginning of a Sunday morning service

on diseases and cures, temperance, historical places of their own country which they can never expect to see but which are dear to their hearts as their country's shrines, where struggles and progress as they know it went hand in hand. Dramas are given on subjects religious and economic as well as on disease and customs injurious. Institutes for workers, evangelistic teachers—farmers, etc., are carried on. Two reading rooms for the public with books and magazines.

Boy Scout work is also a church-planned activity. The Agricultural Fair is an annual event to promote good farm produce, selected seeds, stock raising, arts, such as drawing, painting, sewing, clay modeling, carpentry, smithy, etc. Welfare booths are also carried on.

Village Improvement: It is hard to draw the line between education and improvement, for all improvement comes through some form of education. The Fair is for improvement along all lines that affect a community.

Sanitation in the village is of great importance and means much to their economic condition. For health is necessary if the earning capacity is to be maintained. So we must have good roads, drained dooryards and no pools of water allowed about the houses for the breeding of insects detrimental to the public health.

Better housing plans have been inaugurated and cottages built for renting out to the poorer families or those who have no homes of their own.

Economic Entrenchment: Something must be provided for the poor, down-and-out Christians. Land on which they can raise crops is given them, supplemented by odd jobs, so they can be independent and earn a decent living.

New Projects: The "Self-Help Society" which provides for a fund to help any of its members when sick and unable to work. Each member is assessed one anna (2c) when anyone is unable to earn on account of illness.

Finance: Whereby all these things can

be carried out. The finance committee has all items listed and any new items handed in by any member of the church desiring to do so.

The income of the previous year is noted and a list of all members made and the probable income estimated. They decide upon a budget that seems to them fair in each item and it is read before the entire church then pasted up in a public place for a week or two so everyone can read, think, discuss and digest it. Then it is brought before the church for ratification, change or addition as they see fit.

An every member canvass is made. In one column their known tithe and a blank column left by its side in which every member can put down the amount he intends to give. (Say, how would that work in United States? Some equatorial heat waves would be liable to follow, no doubt.) Every month the amount given by each is known and twice a year a list is made out and the exact state of accounts posted on the billboard so everyone can see just how much he is behind or how he stands with his Lord's account. (Yes, and everyone can see every other body's account too.) Healthy thing that, at least out here where we have to face things fearlessly.

It has been refreshing to see how well they have responded and their pride in doing so. Last year they gave per family a bit over twenty rupees for the year. The national secretary of the Christian Council said in a recent conference in Pendra Road, that the highest he had been able to gather from other sources was a bit less than 5 rupees per family. Great difference that.

It pays to make the church the center and circumference of all activities and to get the members to realize their financial obligation to God. Nothing would so revolutionize the spiritual power of the church in the homeland as to have the members all tithers. And nothing would so overcome much of the unrighteousness in communities if together with tithing was joined tithe of time and interest.

Rounding Out the Summer Sessions In Our Colleges

Board of Education at Wichita

THE headquarters of the Board of Education at the Wichita Convention will be the Allis Hotel.

The annual promotional conference, sponsored by the promotion department of the board, which has been held in recent years during July, will meet in two sessions at the regular conference periods of the convention, Wednesday and Saturday afternoons at 2:00 o'clock. The theme of the Wednesday afternoon session will be "The Promotional Plea," with Dr. H. O. Pritchard as leader. Brief addresses will be given by President Clyde L. Lyon of Eureka College on "The Christian College a Necessity," and President L. C. Anderson of Cotner College on "Can We Be Different?"

Dr. H. H. Harmon will lead the discussion on Saturday afternoon on the subject of "Promotional Cooperation." P. B. Cope, promotional secretary of Cotner College, will speak on "The Board Supporting the College," and President I. N. McCash of Phillips University on "The College Supporting the Board." Round table discussion will follow the addresses on each day. All college representatives, including presidents, faculty members, promotional secretaries and trustees, as well as members of the Board of Education and all friends of Christian Education, are invited to attend the sessions.

The board and the colleges will join in an exhibit of publicity and other educational materials in the exhibit hall as has been the custom for several years.

Transylvania College

Reports of the 1931 summer travel school indicate that the venture was highly successful. Seventy-two of the tourists pursued courses for credit. Courses offered were field studies in American education by Professor J. L. Leggett, in American history by Professor Harlie L. Smith, and in American literature by Mrs. Lucille Naff Clay.

Horace Kingsbury, Sydney, Australia, James Thomas Lawson, Rural Hall, N. C., and Paul Norman Runk, Cincinnati, Ohio, received the degree of Bachelor of Divinity from the College of the Bible at the close of the summer session.

All College of the Bible students and juniors and seniors in Transylvania enrolled in two special courses offered during the first two weeks of the fall session—The Ministry for this Generation, and Recent Developments in Religious Education. Freshmen in Transylvania took special orientation courses, and sophomores were offered a course in The Fine Arts and Civilization.

Spence Carrick, who has been treasurer of Transylvania College for the past two years, has been appointed business man-

ager of the institution. Mr. Carrick is an alumnus of Transylvania, a graduate from the law college of Harvard University, and a prominent attorney of the city of Lexington.

Two significant bequests have come to the institutions on the Transylvania campus recently. Mrs. Lucy Barkley Johnson of Augusta, Kentucky, bequeathed \$5,000 for the use of the College of the Bible. Transylvania College received \$2,000 from the estate of W. H. Crossfield of Lawrenceburg, Kentucky.

Dr. V. F. Payne, head of the chemistry department, has been named chairman of the faculty of Transylvania. Professor H. H. Groves of the department of sociology is to head the promotional work.

Bethany College

Bethany College has developed a reading test to be given students before admission to the upper division of the college. Those found deficient will take a course in remedial reading.

Dr. Henry T. McKinney, professor of Education at Bethany College since 1925, died very unexpectedly Sunday evening, August 30, following a minor operation. He was greatly interested in Religious Education and served as director of Religious Education in the Bethany Memorial Church.

Several members of the Bethany faculty spent the summer in advanced study. Osborne Booth, of the Old Testament department, was at the University of Chicago; H. D. Dawson, of the chemistry department, was at Ohio State University; F. H. Kirkpatrick, Director of Guidance, was at the University of Pittsburgh and Columbia University; R. V. Garrett was studying and writing at the Congressional Library in Washington, D. C. and Ira S. Franck was studying and writing in the library at Richmond, Virginia. J. J. Knight was in a football coaching school for a part of the summer.

Miss Pearl Mahaffey, professor of French, conducted a travel party in Europe this summer. Mrs. A. R. Bourne, professor of English literature, attended the dramatic festivals in England.

Dr. J. Parke McMullen of the class of 1917 has been elected to the Board of Trustees to fill the unexpired term of the late Sam George.

Bethany College was the host this summer to the third annual ministerial retreat from June 22 to June 24 and to the two summer young people's conferences directed by the department of religious education of the United Christian Missionary Society during the weeks of June 29 to July 5, and July 6 to July 12. Smaller groups in conference and recreational projects were entertained during the summer.

Improvements were made at the Camp-

bell Homestead during the summer to provide better accommodations for those in charge and keep the property in better condition for visitors.

Texas Christian University

Three Bachelor of Divinity degrees were conferred by the Brite College of the Bible at the close of the summer session this year. The three who received this degree are S. W. Hutton, now teaching in T. C. U., Newton J. Robison, preaching for the churches at Palmer and Handley, Texas, and E. R. McWilliams, preaching for the churches at Big Sandy and Decatur, Texas. The Bachelor of Divinity degree is the highest degree conferred by T. C. U., and is bestowed for seven years' work, four in the undergraduate department and three of intensive graduate training for the ministry.

Forty-six degrees in all were granted by T. C. U. at the summer commencement. In the announcement of honors and scholarships, Perry E. Gresham, a ministerial student, ranked highest in academic standing of those receiving the Bachelor degree. Miss Clotilda Houle, a member of the junior class, received the highest ranking for the three years' work and was awarded the Wyatt C. Hedrick Scholarship of \$250.

Disciples Divinity House

George N. Mayhew resigned his position as head resident of the Disciples Divinity House at the close of the summer quarter and returned to Nashville, Tennessee, to resume his duties as dean of the Disciples Vanderbilt Foundation.

New officers of the Disciples' Club are Fred Helfer, president and Miss Katherine Jenkins, secretary.

Dr. E. S. Ames will broadcast his course on "The Psychology of Religion" over WMAQ, Chicago, from Tuesday to Friday, inclusive, from 8:00 to 8:50 A.M., beginning October 6. An outline of his lectures may be secured from the radio department of the University for thirty-five cents.

Dr. and Mrs. Ames have returned from spending the summer in Europe. Their itinerary included Germany, Russia, France, Scotland and England.

Mrs. Grace Goslin Herberts, national president of Kappa Beta, fellowship of university women of Disciples of Christ, received her M.A. degree in Practical Theology in August.

California Christian College

The seventh annual all-college banquet, sponsored by California Christian College in connection with the Southern California Christian Church Convention, was held at Wilshire Church July 30. Hiram College was the honored institution this year. Three hundred twenty-one students, alum-

(Continued on page 47.)

Where the Old Have Their Innings

By ADALINE BUCHER



Miss Bucher "taking in the sights" of Nantungchow

DURING my recent visit at Nantungchow Station I had the opportunity of attending something "quite new" in the way of parties—new to me, that is, though it is centuries old here in China.

One of the elders in our church there, Chow Yung Chen, was celebrating his sixty-third birthday and his wife her sixtieth. In China all birthdays are occasions for rejoicing, but when one begins a new decade it demands extra celebration which increases in dignity and elaborateness as the years increase. One gains special recognition at the fifty mark, but even that fades into insignificance when "sixty" arrives. Mr. and Mrs. Chow decided to celebrate their sixtieth birthday together, so it was cause for double rejoicing and invitations were sent out to all of their friends, bidding them come to the feast.

On our arrival at the hotel we were ushered into the guest room, where we offered our congratulations to Mr. and Mrs. Chow. Here old age receives all of the veneration and respect which, according to some critics, the younger generation has stolen from it in America, and wishing "old" friends a "Happy Birthday" has a form all its own. We first bowed three times to the "Shou" character, which hung in the center of the wall opposite the entrance; then we turned and bowed to Mr. Chow; again we bowed three times to the "Shou" character, and this time when we turned, we bowed to Mrs. Chow. Then once more we bowed to the character, wishing the couple long life, wealth and much happiness. The "Shou" character means long life, and it always occupies a prominent place at birthday feasts.

All of the gifts which had been sent had been placed on long tables in front of the "Shou" character. There were Chinese cakes and candies, embroideries, pictures and lovely framed Chinese mottoes. At the very front of the table were four large temple candles, each of which had attached to it two wax figures. These eight figures represented the eight fairies which hold so prominent a place in Chinese legends. And in the very center was a three-tiered birthday cake, all studded with candles, which had been sent by some of our missionaries.

Oh, that feast! First of all came the four dishes of sweets—the candies, peanuts and watermelon seeds. Next came the four cold dishes and then the feast itself. There were twenty courses in all, including mushrooms, eels and shark's fin. Last of all the bowls of *mein* or Chinese noodles, which is the special birthday dish. The noodles are very, very long and must not be cut while they are being eaten, for to do so would indicate that the offender wished to cut off the life of the person in whose honor the feast is given. The result is anything but quiet, and all over the room one can hear the participants gustily "sucking in" their noodles.

It was following the feast that the real innovation of the evening occurred, for Mr. and Mrs. Chow had decided that they wished to have a service of praise, thanking God for all that he had done for them. They, therefore, asked all of the guests to

return to the reception room where a short service, led by Mr. Garrett, was held. It was all done with such dignity and reverence that one could not help but thrill at the thought that he was a part in the work that had helped to make it all possible.



Mr. and Mrs. Chow Yung Chen

What Goes On at Home

SO OFTEN on the field the missionary wishes that the more favorable aspects of life in the United States might be presented by the press. Especially is this true in Latin-American countries, where there is so little love lost on the "Colossus of the North." Practically the only dispatches that get published out here are those which treat of crimes, accidents, or unhealthy social and political conditions. It is needless to say that since our arrival in Asunción about a month ago we have been eagerly scanning the papers for news of happenings back home. And in vain.

The other day, however, a flaring, two-columned article appeared in one of the widely circulated evening papers purporting to give a bird's-eye view of family life in the United States. The article dealt for the most part with an interview held by the correspondent with Judge George A. Bartlett of Reno, who boasted of having granted twenty thousand divorces in his twelve years on the bench. The judge was quoted as saying that the time would soon come when a person could arrive in Reno in the morning, obtain a divorce and be on the way back home before midday; that the only reason divorces were not granted on shorter residence was that business interests de-

manded a longer residence for the sake of getting more money out of the divorce seekers. Marriage was pictured as an absolute farce by the judge, who predicted the early arrival of the day when formal marriage will be a thing of the past.

To have domestic life in Protestant North America pictured in such lurid and such cynical terms is very disconcerting to the messenger of the Better Life who has come to teach these so-called benighted people the spiritual bases of domestic and social life. In a country where illegitimacy is said to run as high as seventy per cent, what can a North American missionary say or do to correct the unfortunate chaotic state that exists in the family life? The Paraguayan who reads such an account of American life and customs as suggested in the above-mentioned article would be quick to say to the reformer, and justly so, "Physician, heal thyself."

All of which is a reluctant, but an inevitable, confession on our part that the great strategic battles of "foreign missions" in the next generation are to be fought out on the home field. The hands of the foreign missionary will be strengthened or weakened by what goes on back in Europe and in America.

M. L. NORMENT.

Asunción, Paraguay.

Faith In His Own

A Story of President Ervin and Jarvis

By JOY FRASER TAYLOR

IT HAS been our pleasure to meet President J. N. Ervin at first one and then another of our national conventions, but one must see him in the environment of the Jarvis College campus to fully appreciate the greatness of this colored Christian gentleman and educator. He is not a large man, but somehow he gives one the impression of bigness. There is such dignity and sturdy self-respect in the carriage of his head and shoulders. His face is full of character and at the same time great gentleness. One senses the fact that not only does he believe in himself, but that he has a great belief in his work, in his young people, and most of all in his Lord and Master.

Our other colleges might make note, to their advantage, of the fact that there is no department of religion, but that religious education is definitely planned to undergird every single activity on the campus. President Ervin states that the policy of the school is "to build Christian lives that will function in the home, the community and the world." This is accomplished through three agencies; literary courses, directed industrial work and a religious atmosphere and training. The first two are based upon the last named.

The church, the Sunday school, the missionary society, the young men's and young women's Christian association, and the Christian Endeavor society, are all considered as practical laboratories for training in Christian life and service.

Discipline is no problem at this school in the piney woods. "We don't use a big stick," said President Ervin. "In rare instances when it seems necessary, we let the boy or girl go, after repeated offenses, but usually the boys and girls are too busy to get into mischief."

Great emphasis is laid upon thoroughness at Jarvis. "Straight lives come from sewing straight seams and building straight fences." Everyone does his own share of work. There is no charity in its undesirable meaning. Every year boys and girls come to the school without any money whatever, offering to work their way through if given an opportunity. The boy is put on the farm and works for one year full-time under careful supervision, and is given ninety cents a day in addition to his board and room. His money is saved for him to apply on his next year's schooling, only the necessary clothing and doctor's bill being deducted.

Due to this policy of self-help (without which the school could not be in existence) many of the young people graduating from high school and junior college are between twenty-two and thirty years of age, but when these same young people go into a community as teachers



Board members and friends at Jarvis College; President Ervin in center front

or preachers, they are able immediately to take the initiative in meeting the needs of the community where they find themselves.

Texas requires as high standards for colored teachers as for white, and it speaks well for the school that its graduates in teacher training are accepted by this state.

What can be done with the proper incentive and sympathetic direction is illustrated in the growth of Jarvis itself. In 1912 when the school was started, Thomas Frost, Negro graduate of Southern Christian Institute, found 431 acres of pine forest, much of it swamp land, with "fully a rattlesnake to every acre" of which only 25 acres were cleared for farming, and on them were only two very small crude buildings. He brought with him the most meager equipment but lots of determination. Due to the determination of Mr. Frost and of J. N. Ervin who succeeded him two years later in 1914, one now sees at Jarvis thirteen buildings, twelve of which the students erected wholly or in part.

"Be sure and tell our brotherhood," Mr. Ervin insisted, "what wonderful friends we have in our Texas white brethren. We could never have done what we have had it not been for the constant and ever-increasing sympathy and support." He went on to explain that in the past year or eighteen months there had been constituted a Jarvis Board of Control, made up of some of the leading ministers, business men and Christian women of our church in Texas who assist the home missions department of the United Christian Missionary Society in creating interest and support for the school. On this board are such persons as Mrs. Ida B. Jarvis, the first friend of the school, a wonderfully active woman in

her late eighties; L. N. D. Wells, a pastor and Boyd Keith, of Dallas; and the last member added to the board, President Lancaster of the Texas Pacific Railway, the railroad running past the Jarvis campus.

In the past year this board has been instrumental in making possible the following things: Graveled roads; cement walks and culverts; an Artesian well 500 feet in depth; a septic tank with sewage pipe; tie-up with the electric line running nearby, making possible electric lights. All of these ventures were possible largely because of the interest of these men and women. Mr. Woolery, engineer for the Magnolia Petroleum Company, spent nearly eighteen hundred dollars of his own money for the walks and other improvements, the boys of the school doing all of the work. President Lancaster of the Texas and Pacific Railway gave twenty carloads of gravel at \$120 a load, and delivered it to the campus. He also made it possible to have all of the water and sewer pipes brought from New Orleans free of charge and brought the well rigging for digging the Artesian well all the way from southern Louisiana and returned it, saving the school \$1,800.

The next project engaging their attention is getting the money to finish the heating plant now only half completed.

Inquiries are now being made as to the possibility of accrediting the industrial work such as carpentering, brick-laying, cement work, farming, lumbering, home economics and home nursing, so that graduates of Jarvis can enter the state agricultural and mechanical college for Negroes at Prairie View in the junior class. It is hoped very soon to bring a trained nurse to the faculty who will train the girls in home nursing as well as community service.

Revolutions and Education

By A. E. ELLIOTT



Second National Educational Congress, Asuncion, Paraguay

Held in the auditorium of Colegio Internacional, Mary A. Lyons Hall shown in the background. Professor Ramon I. Cordozo, director general of schools and a member of the faculty of Colegio Internacional, is the third man from the left in the front row, with Dr. Jose P. Guggiari, president of the republic, at his left. This is a historic picture and the director general of schools had it enlarged and hung in his office.

THE coming of fall in Paraguay seems to bring warlike or revolutionary activities. Last year martial law was declared because of the boundary dispute with Bolivia. This year there is martial law because of a communistic uprising and a revolutionary movement to throw out the present rulers. A band of communists recently took the city of Encarnación, the most important port in Southern Paraguay. They robbed the customhouse, the bank, and several merchants, and set up a rule of their own. They lasted only a day or so, but the event spread fear throughout the entire republic. A few days later a plan to overthrow the government was very nearly realized. Two days before the event I had received an invitation to accompany the president of the Republic and a group of educators to Villarrica to the inauguration of a new high school which one of our former teachers is now directing. A few hours before we were to go the trip was suspended. The President was uneasy and feared that something would happen if he were to leave the capital.

Nevertheless, in spite of the unstable political condition (and I must remind you that Paraguay is about the only country in these parts that has not had a real revolution in the last twelve months). Colegio Internacional has by far the

largest enrollment in its history. We must remember too, that we have a financial crisis, and that the Bishop (I should say the Archbishop, for Paraguay is now an Archbishopric) of Paraguay, served indirect notice that the Church was to make a real war on our school. I wish the Bishop could see what we have tried so hard to make him see—that this school is here to help build a better society, a better church if you will—and not to tear down one single thing that is worth conserving. In spite of these things we have 280 students. Last year the total was 234 and in 1929 there were 146. Fees from tuition have more than doubled in the last eighteen months. Our faculty numbers forty-one, of whom only six are North Americans. In the high school many teachers have only one or two subjects. Thus our numerous faculty. We have added the fourth year of high school and next year we plan to add the fifth. This will give us a complete secondary school. There are six boys and six girls who will form our first graduates. They are known throughout the capital as an especially intelligent, worth while, active entity. We are going to feel especially proud of these first graduates.

Colegio Internacional is gradually becoming an activity school. It is already a school full of activities. Authorities say there is a difference and I know just

what they mean. We have a fine school garden and we are installing a complete carpenter shop, which has machinery for making all types of furniture. It will be run by electricity. We expect to make all the furniture for the Frances Allen Hall, our new boys' dormitory, in our shop. Our daily assemblies are fine. Rex Hopper has charge of them and he has worked out a fine program. The student programs which come twice each month are also most interesting. We are also planning a number of excursions to points of interest. All these activities must be arranged around the interests of the children and have direction as well as action to be of maximum value. After all it is largely a question of obtaining efficient teachers.

Educational progress is being made in Paraguay. A new Secondary Program was initiated this year. English is now offered as an elective in each of the five years. However there are still few electives. Latin as well as algebra is required of every secondary student and drawing is required for three years. With the exception of the language elective every secondary student has to study exactly the same subjects. This seems rather backward, nevertheless the new program is a great improvement over the old one, as it gives much more time to natural and social sciences. The general

attitude is still present however—that is, if you are going to develop your mind you must do it with mathematics and Latin.

In February there was held in Colegio Internacional the Second National Paraguayan Educational Congress. That is to say the leaders of Primary and Normal Education came together in large numbers (about three hundred), for the second time since 1870, which is the year that constitutional government began in Paraguay. A most beautiful picture was taken on the inaugural day of the Congress. The President of the Republic, Dr. José Guggiari, and many prominent officials of the government were present. We were happy that Professor Cardozo, the Director-General of Education, felt free to ask us for the use of our auditorium for the Congress.

On April 14 (Pan-American Day), Paraguay's former representative at Washington spoke at Colegio Internacional

on the significance of Pan-Americanism. Yesterday, Dr. Justo Pastor Benitez opened the 1931 Cycle of Conferences. Dr. Benitez is at present Minister of the Interior. When I asked him to speak he was Minister of Education. He has been the backbone of the government for the past few months and has made several enemies because of his energetic measures in behalf of the present rulers. On April 16 an English examination was held in the Carnegie Library room of Colegio Internacional. The College Entrance Examination Board of New York City offered the examination. (They appointed me their representative here.) Three took the examination, Roberto Allen Gomez an alumnus, Mario Ferrario, the president of our student-faculty organization and Romero Favero, the head of our dormitory commission. Roberto Allen Gomez expects to leave soon for Drake University. Some of our students will soon be with you. Please do not expect them to be angels. They are how-

ever a good representation of Paraguay's youth. We know you will make them feel at home. The confidence our friends have in us and our country causes one to feel terribly responsible.

Our missionary staff is small, so everyone is working full speed and overtime. We were sorry to lose Mr. and Mrs. Hughes. They have made a worth-while contribution to the work here. It is fine that we are able to have with us Miss Lora Garrett, who has spent five years at Buenos Aires. She is making a fine "pinch-hitter." Miss Eulalia Fishbach, the sister of Agnes Fishbach, the head of our girls' dormitory, is also a great help. Just now she is helping to arrange the Carnegie Library. It is a wonderful library and we are beginning to appreciate its real value to the school.

We are glad to welcome the Normants back to Paraguay. They found a host of friends awaiting them. How fine it is to have the "old-timers" back.

Glimpses of the Kentucky Mountains

By MRS. MAUDE M. ROSE

SCHOOL begins at Hazel Green Academy, Kentucky next week and my mind has been on nothing else for many days.

I was up on the campus yesterday afternoon and spent about three hours helping string beans. How busy they all were. I would not dare estimate how many hundreds of gallons of fruit and vegetables have been canned. It is truly astonishing what the gardens have produced. They can by "hand" and also by the new process canner. (196 gallons of peaches in it last week.) Two of the teachers stayed through June and July and the first weeks of August and in addition to the canning cooked all summer for from six to twenty-one boarders, most of them workmen who are still busy remodeling the old school building.

The Young People's Conference was a tremendous success. None but the registered delegates were allowed except at vespers. Just imagine our own Gabriel Banks speaking to that group of seventy young people each evening on "Mountain Top Experiences." He spoke as if inspired! The conference leaders declared he was the best they ever heard.

Professor Stovall has applications from about forty students who desire to enter Hazel Green this fall and wish to work for room and board. He has room for only seventeen. I am afraid these others will drift into a careless life of low ideals and never have a chance to be a part of Hazel Green Academy life.

As I see it, missionary money is for investment in life. Here we are—I can look from my kitchen porch out on our campus. These hills are full of young people. Their condition screams at you, as you wind in and out over these country hill roads. We only reach the ones who happen to have families who encourage

them to go on. I believe if all the young women in these hills could get a glimpse of higher living and thinking, the problems would soon be solved, for when we have educated mothers the children are sent to school. Here is our school with its splendid teachers and the *surface is not scratched*. Our standards are high and the tuition is high, too, for these poor people. Boys and girls who attend the school demand more clothes, books and money than many can afford, and at that it is little to what most young people have.

Right now, without any effort, I have counted ten girls who would be in school this year if they had the clothes, and recently a neighbor boy slipped off and ran away from home. Why? He is sixteen years of age. He would have been a senior in high school this year and never had a whole suit of clothes in his life. He told his mother that he would not go back to school unless he could have clothes. It may be very poor reasoning but I think

a few clothes often turn the tide in lives of many of our young people.

The county high school is at the county seat and reaches only local pupils. It is ten miles from Hazel Green Academy, but these schools are the hope of our future fine young men with strong minds and bodies who need only conversion and culture to make them what Christians can be.

Those who have finished the long hard road in our school are shining examples of what can be made of these boys and girls. Many have gone out and on to higher fields, others are local leaders. I cannot recall a single graduate in my eighteen years here, who has gone wrong.

Conditions in the mountains have improved wonderfully in the last five years. It is all a proof of what the gospel can do in planting schools and helping weak churches. We have only ten churches in this county and only four hold services the year through! We still must have help from outside.

Another Church Made Possible by Church Erection



The new church at Covington, Tennessee, was made possible by a loan of \$3,000 from Church Erection Funds of the United Christian Missionary Society. E. H. Hutchison is the pastor

Happenings in Luchowfu

By MRS. D. S. CORPRON

April 18, 1931.

IT IS spring in Luchowfu, China. Our big old wisterias are heavy with purple blooms and the huge snowball bush is covered with hundreds of blossoms as big as Ruth's head. We are now enjoying lettuce and asparagus from our garden and soon will have strawberries and new peas.

We have learned to expect an epidemic of cerebral meningitis at this time and this spring it has been especially severe. We have no way of knowing how many hundreds of children have died with it. We only know that our hospital has had eight to ten cases a day and we have saved the ones that came early enough, with serum injections. For over a month now the epidemic has been raging. The wife of one of our students died with it. Their home is out in the country and he had not known she was sick until she was too far advanced. She came in unconscious and nothing we could do helped her.

We have all been much discouraged in the loss of Dr. Chen, our superintendent. However, filial obligations come first in China and his aged father and mother have called him to come and live in Nanking and find work there. We have just succeeded in getting a new woman doctor named Wu who will lighten the load by helping out with obstetrics and teaching in the nurses' training school. She has been doing public health work in Nanking and will be a big help here too.

Our twin baby girls which the hospital adopted as a practice problem are now about three months old. They had the bad luck to contract whooping cough and the youngest one has been pretty miserable. However, she continues to gain a little and we are hoping the warm weather will help. We have moved them into the nurses' home and they are outdoors most of the time. We hope to keep them and have them grow up to be nurses too.

Most of the wounded soldiers have now recovered and been dismissed from the hospital. One young captain who was shot through the chest stayed for about three months. He had a couple of bad hemorrhages in the night and Dr. Corpron got up and stopped them. Later he did an operation and removed bone splinters which were causing the trouble. One day the captain said, "Why are you so diligent in caring for us Chinese?" He seemed much impressed at the spirit of service in our hospital. He made close friends of several of our senior student nurses and liked our institution so much that he stayed on quite a while after he was well enough to leave. He was interested in Christianity and asked many questions.

We still hear many stories of bandits and as usual have several gunshot cases

in the hospital. Two young girls in our Coe Memorial Girls' School have a thrilling story. Their home is some hundred miles north in a region infested by bandits. When the home was robbed the rest of the family fled but these two girls and a small nephew were carried far away in the night and held many months for ransom. Finally they resolved to try to escape. So that night they poured the water from their wash basin in the door socket so it would not squeak and then pretended to go to sleep. When the old woman who had charge of them went away for a while, they sneaked out into the darkness, taking turns carrying the little nephew on their backs. Not knowing where they were, they just stumbled along getting away as fast as they could. Soon they came to a good-sized river and were appalled at the thought of crossing it. But preferring drowning to capture they waded in, still carrying the little boy. They managed to get across as the water came only to their arms. But on the other side were the bandits also. The girls escaped detection in the darkness because the bandits had no idea they would dare to cross the river, and finally found a pile of rice straw in a farm yard and crawled in, covering themselves trying to get warm. The next morning the farmer's wife found them. They were afraid at first to tell her who they were for fear she was part of the bandit gang but later they decided to risk it and told their story. The woman said they would not be safe there for the bandits often came by—so she sent them on to a neighbor who could be trusted. They wanted to come to Luchowfu for they had a brother here in school and they knew that through him they could get trace of the father and mother. With the help of the neighbor they arrived here and after some search located the brother. The family was rejoiced for they had been given up for dead. They entered our school this semester and are considered quite heroines. When you contrast them with the old-fashioned Chinese maiden with bound feet and a life of seclusion, you can't help but admire their independence.

We had the nicest Easter I have ever known in Luchowfu. First there was an early morning baptismal service at which our hospital mechanic was baptized, also a young photographer, two children of Mrs. Yang, wife of our girls' school principal who died last winter, and two young ladies from the girls' high school—six young people in all and a fine addition to our church.

Then at 10:30 came a big service of song. The singers were divided into three choirs, men on one side, women on the other and children in the middle. Mrs. Goulter and Miss Wilkinson had worked hard for a month drilling them and the music certainly showed careful prepara-

tion. I sat with the children and helped them sing their Hallelujahs—but they hardly needed it. Their voices are so sweet. The church was packed but even so the room was very quiet. Needless to say, it seemed more like Easter to us foreigners than any service we have had here. The best part of it was the fact that on the next Saturday at the customary hour the children arrived at Goulter's and demanded a choir practice. They had started something that they wanted to continue. So Mrs. Goulter taught them a new song and they stayed and sang as long as she would lead them. They are mostly children of Christians and will be the backbone of the church some day.

I believe this is our busiest time of the year. My days are a mixture of baby baths, English classes, diet work and hygiene talks. Dr. Corpron never was so busy. He is quite often called in the night if a patient is dying, then has to be up early for chapel, ward rounds and a big clinic of ninety a day. Afternoons he operates and after supper has x-ray treatments and diathermy. In between times he has to keep an eye on a yard full of masons and painters. We are doing some repair work and building a sun porch and a deep cold cellar for storing serums. No time in the day for studying or writing letters.

June 5, 1931.

OUR summer weather is here. Our Chinese friends are beginning to wear their thin white linen gowns and carry a fan wherever they go. This year we put up quite a bit of ice in rice hulls and find it is keeping very well. Classes will close soon now. My students are all preparing for their examinations next week. Many of them have really learned how to study this year—a big improvement over last year at least.

We have all grieved over the death of our smallest twin, Ai Te. She got whooping cough and was just too young for such a long fight. She died May 14. We all shed tears and felt so bad not to be able to keep her—a short little life but long enough for us all to learn to love her. She has helped to teach the lesson of love and care for girl babies. The older one whom we call May De is a big husky girl now, almost as big as our Ruth. She is the pet of the dormitory and I suppose will soon be spoiled.

The big event of this last month was our official x-ray opening. We set aside three days of the week for a time when our friends, patrons, contributors to the x-ray fund and so on could come to visit. We planned it carefully first and had an efficient committee of ushers, both men and women, our pastors, Bible women, and pastors' wives. All the different departments were thrown open to visitors. The x-ray was of course the most important and popular. People stood about waiting their turns with great patience.

They were so interested to watch the fluoroscope in action, see a human heart beat, and locate a bullet in a soldier's leg. My especial task was to take care of the tea and "deu sing" as we say—cakes, cookies, peanuts, watermelon seeds and so on. We wanted to be very polite and invite everyone to sit down and rest and drink tea. We used the girls' dormitory for women guests and another house nearby for the men. Our local papers carried very good notices of the event, remarked at the efficiency with which things were organized and said that many new friends were made for the hospital.

We had another baby left on our doorstep last week. A very sick little boy about three weeks old. We brought him in but did not have much hope of saving him. He had an infection and showed signs of tetanus. We gave him some injections but they were too late. He died the next day.

We do so need a woman doctor and thought we had one. She was to be here next month, but now she writes that legal proceedings in some of her family affairs may hold her up for several months. Good doctors with the proper training are hard to find. We also need more graduate nurses. Business is good—a long waiting list of folks wanting to get into the wards. The x-ray is attracting many bone cases.

Our students are happy, making plans for our summer conference for young people which is held in Wuhu. Several of our hospital students went last year and in spite of the hot weather they have many happy memories and want to go again. It is a new thing in China but always popular no matter what country it is held in. I don't know of anything that helps more in the development of Christian character.

The First Tingguan Convention

By W. H. FONGER

LONG before our new chapel at Lamao, Abra, Philippine Islands, was completed there were expressions of a desire for a convention to be held therein. The convention idea grew with the chapel, and by the time it was first used plans were well under way. The dates were set and the boys and men worked hard getting things in order around the chapel while the women and girls worked just as hard cleaning their houses and yards, washing clothes and pounding rice, getting ready to entertain the guests who were expected. The programs were prepared in Vigan and sent out to the towns and villages here in the mountain district.

The committee on entertainment decided that all the guests should be fed in one place. A good-sized building, which is used for town meetings on occasion, was available, and the feasts were held there. The women cooked the rice in their homes, while the men killed and cooked the meat on the ground close to the eating place.

The delegates began to arrive Saturday afternoon, so the convention began a little ahead of time with a meeting on Saturday night at which three sermons were preached. Sunday morning folks could be seen coming from all directions. Just as the sun was coming over the hills a group of twenty-two young people from Tui came marching in single file, singing one of the familiar hymns. They were led by one of our lowland girls who had been in their town for two weeks conducting a daily vacation Bible school. All morning people continued to come, not on trains or in cars but on foot or on horseback, and when the Sunday school secretary made her count she reported 204 in the classes and there were at least that many still eating, for they had come for breakfast. We learned that twenty-four

different towns and villages were represented.

There were three full sessions each of the two days, with sermons, songs and a real business meeting with some warm discussion on the afternoon of the second day. The warmth of the business session and election of officers made us feel quite at home.

Since this was the first convention held in this section of the country there were many things lacking in the organization. We had a committee on registration but in the rush of other things they were not well instructed and so their report was not complete. However, one enterprising young man on the eats committee counted the guests for Sunday dinner and got well over three hundred. This we do know—they ate about four bushels of rice and all of three good-sized steers, besides some vegetables. I wonder where we could find a church in the United States of not more than seventy members where one could pick a committee of six men who could efficiently kill and cook three steers in two days. I say "efficiently," though I do not mean as it would be done in the States. I do mean, however, to do it to suit the customs and tastes of the people served.

One of the surprising things about this convention was the offering. No announcement had been made about any offering and the Lamao Church had never taken an offering before. The people in this section are not in the habit of carrying money, though they all do have some at home. It was therefore surprising to get an offering of almost \$4 at the morning service.

One of the visible results of the convention was the baptism of eight here in Lamao and five in another village through which some of the pastors passed on their way to the convention. An organization was formed, a committee on constitution

was appointed and a motion made and carried to make the Tingguan Christian Convention an annual gathering.

The speakers this year were mostly from the lowlands. Ten days previous to the meeting three girls came up from the lowlands and conducted daily vacation Bible schools in as many towns here. They were a great help with the music, and the children of one of their schools surprised and delighted the delegates with their songs. Five pastors from the older churches were present also and gave the main addresses, and one of our former Bible women attended and gave two fine talks to the women. A few of the local people took part but it was their request that the chief speakers should be secured from outside the mountain districts, since this was the first experience most of them had in such meetings. Next year we hope to have a larger part of the program taken by these people themselves. It is still too soon to make any statements as to the accomplishments of the gathering, but if enthusiasm and happiness and a firm resolve to make it an annual occasion are any indication, then we feel sure it was entirely worth while.

Leaders of the Blind

I HAVE just finished translating a letter from Shanti Dukhua to her friend, Mary Lee Fisher of West Plains, Missouri. Some day I will not have to translate her letters for her, for she will be able to write her own in good English. She is beginning the study of English this year in the Burgess Memorial Girls' School at Bilaspur.

Last year she finished the Mungeli Primary School which consists of the first four grades of school. During that time she was a boarder in the Mungeli Girls' hostel, paying only a nominal fee. It was through the efforts of Miss Stella Franklin that Shanti was first brought into the boarding school, and that only after much persuasion, for her father could scarcely get along without her. From the time she was a toddler she had led her blind father over the roads of Mungeli and had helped him drive his goats to market. But, having reached school age, she gave up her place at the end of the bamboo stick to a younger sister and came into the boarding school to live and to romp and play as all little girls should do.

Now Shanti is ready to begin her fifth class in Middle School and to take up the study of English. She was able to go this year only after the Mungeli church agreed to furnish her clothes and help pay her fees. While Shanti is away at school, the little sister and brother take turns at leading their father around. We hope soon to give them the same chance that we have given to Shanti. And we hope that she will be able to go on with her education for several years yet, for she is a bright girl and gives promise of developing into a fine Christian woman.

VEDA B. HARRAH.

Mungeli, India.

A Service of Worship for Thanksgiving

By HAZEL HARKER

(Have your platform bare except for the pulpit which has been moved to the center, back, and has upon it a collection plate and seven copies of the Bible [same size and style]. Seat the young people in the choir loft to lead out in the congregational singing. It will be necessary for each department to have its offering ready to bring to the platform when it is called for at the close of the dramatization.)

Organ Prelude.—"Largo" Handel. (As the prelude begins the Nursery, Kindergarten and Primary children march in.)

Processional of Juniors, Intermediates and Seniors. Hymn, "Come Ye Thankful People, Come."

Invocation by the pastor.

Hymn.—"O God Beneath Thy Guiding Hand."

Scripture Reading.—Psalm 100 by the Juniors.

Prayer Song.—"Father, We Thank Thee," by the Nursery, Kindergarten and Primary children who stand in their places to sing, turning to face the remainder of the church school.

Anthem or special song by the young people's choir.

Dramatization.—"Giving Thanks." By the Intermediates.

Characters:

- The Church. (Young woman in a white draped robe.)
- Seven Church School boys and girls in ordinary dress.
- Indian (girl in Campfire dress).
- Highlander (boy in coonskin cap and pioneer's suit).
- French Acadian (girl in Evangeline or colonial costume).
- Negro (boy in overalls and blue shirt).
- Mexican (girl in simple Mexican costume).
- European Immigrant (boy in miner's outfit).
- Japanese (girl in simple kimono).

Prelude.—"America, the Beautiful" (one verse) is played while *The Church* takes her place just in front of the pulpit; the seven Church School boys and girls enter left and stand in a broken line from the center, back, to the left, front, of the platform; the seven Home Missions boys and girls enter right and stand in a broken line from the center, back, to the right, front, of the platform.

Church School Boys and Girls in Unison.—Psalm 9:1, 2.

The Church.—We are celebrating Thanksgiving today and so once more we come to praise and thank our God. For what do you give thanks?

Church School Boy (at left of center).—We are thankful that we live in the United States of America where from sea to sea and from mountain to valley and plain we can share God's beautiful world.

Indian Girl (at right of center).—When you thank God for living in this beautiful country do you remember that it once belonged to my forefathers, your Indian brothers? Indian boys and girls living in the United States today have little chance to know your Heavenly Father. Will you not give us church schools where we may come to know about Jesus, so that we, too, may give thanks?

Church School Girl (next on left).—We are thankful for the Pilgrim Fathers and for the courage that carried them across the stormy seas to found a new nation where they could worship God according to their conscience.

Highlander (next on the right).—But did you ever think of those who in colonial times with courage left the security of home and friends and pushed across the mountains with men like Boone to win the wilderness and make new homes? Within the mountains live today the children of those early pioneers without the help of the church or school.

Church School Girl (next on left).—We are thankful for the Christian ideals of those who founded our nation and for the leaders who from time to time have led us through the strife to better days.

Negro Boy (next on right).—But when you thank your Heavenly Father for the ideals of men like Washington and

Lincoln do you ever think of those who may not even yet have found the liberty, justice and equality for which they stood? Many Negro boys and girls do not have a chance in life. Churches and schools that you could give would make the chance for us to fit ourselves for useful lives.

Church School Boy (next on left).—We are thankful to God for freedom to worship as we choose and for those who have built our churches and faithfully carried on their work.

French Acadian Girl (next on right).—Do you remember how, long years ago, the French Acadians came as exiles to your shores? Many years have my people lived in your Southland but we need new liberty in the Faith you teach. Will you not bring your teachings and your Faith to open up new paths to us? Then we with you will thank our God.

Church School Boy (next on left).—We are thankful to God for all the comforts of life. For the quick travel and all the conveniences that have come to us in these modern times.

Mexican Girl (next on right).—Do you not know that it is Mexican labor that has built the railroads and highways that you use? We make your streets—we keep them clean—we grow your sugar beets—work here and there and everywhere that you may have the comforts and luxuries of life. Then will you not give us more church schools and helpers who because they know our language can teach us so that we may join with you to thank our Father?

Church School Girl (next on left).—We have so many things for which we thank our Father! We thank him for our schools and for our homes with all their comforts. We have so many things!

European Immigrant Boy (next on right).—Did no one ever tell you how we work, we European immigrant folks, to help you have all these things? Our fathers go down into the dark mines to get your coal. They work in steel mills and lumber camps. Some families—fathers, mothers, brothers, sisters—all—work in your factories to make the things you wear and use each day. We do need Church Schools so, and helpers who will show us how to be better Christian Americans.

Church School Boy (last on left).—It is hard to name all of the things for which we thank our Father. No one has mentioned the food we have in such abundance or all the good times we have or our friends. For all of these we thank our Father.

Japanese Girl (last on right).—Everyone in America has so many things for which to give God thanks. And did you know it is your Japanese friends who help your heavenly Father to give you such luscious fruit and vegetables and flowers? We, too, are doing our part to make you happy. But we want to be happy, too. We want to know your God and go to churches like yours to worship him.

The Church.—Quote Romans 10:11-15. This is the time of Thanksgiving! What will be more expressive of our thankfulness than for us to share with these our Church Schools, Vacation Schools, Camps, Conferences and trained helpers. Let each group have a part in the gift that will place the open Bible in the hands of each of these. (She turns and picks up from the pulpit the seven Bibles which she gives to the seven Church School boys and girls; then taking the contribution plate she comes to the front of the platform.)

Will our departments, beginning with the tiniest folks, each in turn bring their gifts to show that we are truly giving thanks?

(As the representative from each department in turn brings a gift and lays it in the contribution plate held by the Church, a Church School boy or girl crosses over and gives an open Bible to one of the other group. When all gifts are brought all stand with bowed heads.)

Dedication prayer by the Church School Superintendent.

Hymn.—"America, the Beautiful."

Benediction.—

Station UCMS Broadcasting

A GOOD friend of the Southern Christian Home, Atlanta, Georgia, has provided for it many lovely things during the last year, including wonderful playground equipment, a wading pool, splendid concrete driveway, a six-foot chain link fence around the grounds, painted the walls of the first and second floors, besides sending magazines, books, pictures, birds and goldfish.

One of the older girls graduated from Business College and is now getting experience by assisting in the office. Another of the older girls graduated from Junior High, where for the past year she has been president of the student body of 1700 boys and girls. This honor was won by 500 majority over three others.

The Child Savings Institute, Omaha, Nebraska, has seventy-six children, all but a very few being under four years of age. Of the 193 cared for during the year not one died—a remarkable record. Fifty-two of these children have been returned to their homes and seventy-three have been placed in homes chosen for them.

So many tonsil operations were performed in the home this last year that one little four-year-old suggested, at the sight of a sickly looking bird, that perhaps the bird had had his tonsils removed.

About a year ago the home department of the United Society established a Scholarship Fund for aiding Negro students of college rank who were planning definitely for Christian service. At this time three young men have applied for this service and been accepted; Cleo W. Blackburn, J. M. Cowan and Emmett Dickson, all of whom are attending Butler College.

The many friends of Mrs. Alice Gadd Sorrell who, with her husband, Wayne Sorrell, was a missionary in China until his death more than a year ago, will be glad to know that she has accepted a position as assistant to C. E. Lemmon in the church at Columbia, Missouri, and director of the Christian Student Congregation.

Paul Andress of the San Antonio Mexican Institute was married in August to Miss Lois Lowrey, of Watertown, Connecticut. Mr. Andress has been in our Mexican work one year, and beginning this month becomes the superintendent of the Mexican Institute work in San Antonio. Mr. and Mrs. E. T. Cornelius are moving out of the Institute building into a private residence. Mr. Cornelius is, under the new arrangement, general superintendent of our Mexican work for the department, and will spend much of his time in the field giving direction and counsel.

The new Mexican church building in

Kansas City is under construction. The building committee of which Melvyn Thompson of our executive committee is chairman, indicates that the building will be ready for dedication in October.

The Negro National Convention was held in Kansas City, Kansas in August. H. L. Herod of Indianapolis was elected president. It will be remembered that Preston Taylor of Nashville who died some months ago, served this convention as its president for fourteen years.

Miss Polly Dye, one of our kindergarten instructors at the Japanese Institute in Los Angeles, California has been released for a year's school work in

Newman and Philip Prather, for holding revival meetings.

Miss Verla Ross and Miss Ruth Boll of the Coke Region Work in West Pennsylvania spent two weeks of their vacation at Chautauqua, N. Y. While there they stayed in the Disciples House. It is customary for the Disciples House to give complimentary rooms to home and foreign missionaries. These two workers shared in this generosity and write us expressing sincere appreciation of this courtesy, especially mentioning the kindness of Mrs. Stivers, the manager of the House.

Dr. Stephen Maxwell Corey, son of President and Mrs. S. J. Corey, has been called to the University of Nebraska as professor of educational psychology in the College of Education, numbering 3,000 students. He will also serve as dean of the freshman class. President Corey is an alumnus of the University of Nebraska, and is especially happy that his son should go to that institution in such a capacity.

Harold E. Fey, missionary in the Philippines, is teaching in the University of the Philippines for the year 1931-32 as exchange professor in sociology, while Professor Serafin Macaraig is teaching rural sociology in the Union Theological Seminary.

We are rejoicing with Pastor Oda of the Berkeley Japanese United Church, Berkeley, California, in the word which comes of the ground-breaking ceremony for the new building. The church was especially honored in having Dr. Toyohiko Kagawa of Japan, to deliver the address upon that occasion.

In connection with the missionary education department Miss Hazel Harker has just completed three quarters of Trails of Discovery for Intermediates, culminating a series of twelve studies of as fine material for missionary education as has ever been prepared for local church use.

Action taken by the executive committee at its August meeting involves the withdrawal of practically all our missionaries from the Philippine Islands, and missionary service in Osaka, Japan.

To the end that all within our power may be done to properly interpret the reason for the action, to help conserve the property and other interests and to effect the adjustments with the greatest possible speed and the least loss to the cause we all love, C. M. Yocum will sail for the Orient September 16. He will visit the fields affected, except of course Tibet, and will also visit India, where sweeping changes in policy as regard territory are already under way. Mrs. Yocum will accompany him at her own expense.



The Chesapeake Area Convention celebrated the "World Call" Birthday with this beautiful cake as the piece de resistance

Drake University. During her absence Miss Mary Fuller will have charge of the kindergarten work.

W. N. Armstrong who was called to our French Work in southern Louisiana July 1 as the superintendent, has taken up his residence in Lake Charles. He is getting hold of the work in a splendid way. New churches have been organized in the last two months at Lake Charles and Kinder. New lots have been purchased at Lake Charles and Mamou, and Mr. Wickes has drawn plans for the erection of two new chapels to be built in these communities, costing the modest sum of \$2,500 each. The lots have been purchased and the buildings will be paid for out of the Golden Jubilee funds set aside for that purpose. The tent purchased earlier in the summer has been used constantly by our evangelists, John

Missionary Organizations

November Program for Woman's Society, Young Matron's Society,
and Business Woman's Guild

November Topic: *Our Unpaid Obligations*

Devotional Theme: *The Optimism of Jesus*

Matthew 13:31-33

IN OUR series of Home Mission studies, based on the missionary work which we as a people are doing through the United Christian Missionary Society for small town and rural groups, we considered in September our schools in the highlands of Kentucky and Tennessee among people who are direct descendants of some of our earliest and hardest pioneers and trail blazers. In October we turned to the rural foreign groups within our land—Mexican farmers, Japanese farmers and European Coke Region workers. Now in November we come to three distinct groups of people—the American Indians, who were here when first white men found this land, the French Acadians, who came in time of cruel misfortune, and the Negro, who came from Africa in the hold of slave-trader ships. These three groups have this in common—that for peculiar reasons we owe them larger help in school facilities, improving economic situations and developing Christian character. They have been long with us (the Red Man did not ask us to enter the land, the other two groups did not come of their own volition as did the groups whom we studied last month) and we have done so little for them. Because of their condition and our responsibility for that condition, because of our lack of adequate help in times past, they are still "Our Unpaid Obligation."

The study for this month covers such an interesting array of conditions, facts, needs and services rendered as well as such a wide range of territory that the program leader will sigh for a magic carpet that she may cover with her group all the country under consideration and glimpse all the people in their own surroundings.

Three leaflets are offered, prepared by Miss Mary Campbell, secretary in the department of home missions: "New Life for the French Acadians of Louisiana," "New Ways With the American Negro," "New Days for the American Indian." These leaflets are suitable for short talks. The ones to whom they are assigned might make posters to illustrate their talks, using back numbers of *WORLD CALL* and *King's Builders* for the pictures. *National Geographic* recently carried some lovely pictures of the French Acadian people. Good pictures of the Negroes and Indians can be found without great difficulty. Get some colored pictures if possible.

WORLD CALL articles on this month's theme are as follows: May, 1931 (the Town and Country number) "Clearing the Way for the Advance of a Race," "Giving our Hosts a Home"; September, 1931, *WORLD CALL*, "The Diary of a Negro Girl's Soul"; October, 1931, biographical sketches of J. H. Thomas, of Piedmont Institute; J. N. Ervin, Jarvis College—"Faith in His Own"; Dallas Rice and wife in "The Rices of White Swan"; and brief statement regarding W. N. Armstrong, new worker in the French field; April, 1929, *WORLD CALL*, "At Last a Model Church"—J. B. Lehman.

The leader of the meeting will want to check her own introductory talk and her plans for developing the meeting with the brief paragraphs under "Presentation," page 16 of the *Annual Program Booklet*. These notes summarize the trend of thought to be followed.

The leader should plan to utilize in the program the facts concerning some of the workers, under "Let Us Remember," page 17 of *Annual Program Booklet*. It makes the work seem nearer and more intimate somehow if we feel acquainted with the leaders who are serving for us in our Home Mission work. Talk about them as friends and coworkers, and then remember them in a circle of prayer. Further information about the workers in these three fields will be in October *WORLD CALL*. (See above.)

When choosing hymns for the meeting remember the special fitness of the theme hymn and the missionary hymn found in the inside cover pages of the *Annual Program Booklet*. These will be splendid for the program hour. Before selecting any other hymn see what hymns are given in the plans for the Devotional Service as developed on another page in this issue.

Call attention in the meeting to other *WORLD CALL* articles which could not be included in the program hour. Urge the members to read these articles and look at accompanying pictures for further information and inspiration concerning the work under consideration.

Fellowship Suggestions

There are three possible alternatives for the fellowship hour this month, since each of the three groups in America about which the societies are studying afford excellent suggestions for this period. Of course it is possible to use Thanksgiving decorations and ideas, but if possible one of the three following suggestions might better be used to contribute to the atmosphere and enjoyment. The suggestions are adapted from the three issues of *Trails of Discovery* (1) "Mountain and Bayou" (French Acadian); (2) "With the North American Negro"; (3) "Among North American Indians."

If it is decided to use the Evangeline Country idea, green crêpe paper can be torn into strips, and draped around the room, to represent the grey-green moss found on the live oak of that country. The woman presenting the talk on "Our Work Among the French Acadians" might be dressed in the costume of Evangeline as represented in the pictures accompanying Longfellow's poem of that name. She might be seated at a spinning wheel, if one can be procured, and rise and stand beside it as she tells of "her people" in Louisiana today, and of their needs for a more abundant life in Jesus Christ. The following paraphrase may be used on posters announcing the meeting:

"Long years have passed since Evangeline wandered the bayous of Southland,
Seeking her lover, her Gabriel, lost to her ere they were wedded.

Long years have passed since she found him.

We want to know their people, living today 'mong the bayous, down in Evangeline's country."

The plantation party provides the following adapted suggestions: "tangled Southern melodies" written on tan wrapping paper, cut to represent the shape of sweet potatoes with phrases to be matched from such songs as "Old Kentucky Home," "Old Folks at Home," "Carry Me Back to Ole Virginia," "Dixie," "Listen to the Mocking Bird," etc. Have each group, when they have matched their parts, to sing the song either together, or each person singing in turn the phrase which he holds.

Give each person ten peanuts. At a signal, those present are to shell peanuts without breaking the kernels; the winner may read about the peanuts as a Southern product, "George Washington Carver, a colored professor in Tuskegee College, has found 165 different things which can be made from the peanut: nineteen dyes, peanut flour, soap, axle grease, breakfast food, salad oil, milk, wafers, linoleum, etc." For special music some of the Negro spirituals, such as "Lord I Want to Be a Christian," "Swing Low Sweet Chariot," etc., might be used. Those who have a copy of the *Trails of Discovery with the North American Negro* will find a wealth of suggestion for entertainment enjoyable as well as informative.

Programs for November

Circle

(For Young People, ages 18-24)

1931-32: *In Many Lands.*

November Theme: *Adventures in Friendship.*

Worship Theme: *Let Us Advance on Our Knees*—Joseph Hardy Neesima.

Adventures in Friendship

THE first introduction to young people with whom we will Adventure in Friendship is to our mountain youth. "Out the Pike a Piece" gives us a glimpse of home and school life at Livingston, Tennessee. Would you also like to meet the young people in the mountain school at Hazel Green, Kentucky? Refer to "The Amazing Story of Hazel Green" as found in the January, 1931, *WORLD CALL*, page 12.

The motto of Hazel Green Academy is "Where We Find a Path or Make One." Are you surprised with that motto and that spirit to know that they erected a new building to replace the one destroyed by fire? See July, 1931, *WORLD CALL*, page 30.

Means of communication have made a great change in the lives of these fine friends of ours. Refer to the article entitled "Roads and Radios" in the *WORLD CALL*, April, 1930, page 18, and note four or five significant changes that will affect future policies in the educational work.

The book *God and the Census* provides an interesting statement of our school at Hawkins, Texas. Did you ever wonder what was actually being accomplished in such schools? The story, "What One School Has Given the World," may be found in January, 1931, *WORLD CALL*, page 23. The school at Southern Christian Institute is the oldest of the Negro schools.

We shall also meet our Japanese friends this month. Will you refer to the column for the Hi-Tri Club and note the very interesting poem written by one of the former staff members of Japanese Christian Institute. You will wish to use it, in our November meeting.

In the November meeting as you discuss the theme "Adventures in Friendship," will you really dare to be friends? Refer to the situation found in the first section of chapter 8 in *God and the Census*. Use the questions found on page 17 of the program yearbook.

We will also become acquainted with the children and aged in the Benevolent Homes. We are thinking especially of these friends at the Christmas season. Write for the short sketch of each of the twelve benevolent homes, found in the pamphlet *Inasmuch*.

Senior Triangle Club

(For Boys and Girls, ages 15-17)

1931-32: *World Highways.*

November Theme: *On the Nation's Highway.*

Worship Theme: *Let Us Advance on Our Knees*—Joseph Hardy Neesima.

The Highway Leads

TO THE Coke Region. Many people have read of the barren fields, or the so-called "patches" with row after row of dirty-looking houses, and the dirt and smoke of the coal mines and coke ovens. But if you visit this area, you will find the men and women with suppressed desires and high ideals, and young people with problems common to youth the world around.

The Highway Leads

To the Japanese Christian Institute.

One of our former staff members, Miss Lily Satow, has written an interesting poem which you will wish to use in your Triangle Club meeting. Will you dare to go forward to the "City of Ideals"?

Soul of the universe
Whom we call God,
Touch our earthly lives
With divine fire.
Give us the courage
To launch out.

Free us from bitterness,
Narrowness and strife,
And all other cords
That encumber us.
On to the City of Ideals
Guide us.

Refer to the July, 1931, *WORLD CALL*, page 19, and see the picture and read the account of the new church that has just been completed at Los Angeles for the Japanese friends.

The Highway Leads

To the Uphill Road on which countless numbers of children and young people travel toward the Benevolent Home.

Or again, traveling the highway, we meet the aged on the Sunset Trail—those who have come to the evening time of life and find in the Benevolent Homes a place of quiet, rest and comfort. Write for the booklet *Inasmuch*.

World Highways

Refer to the yearbook, *World Highways*, and note the location of the work in which we are interested this month, and refer also to the *Highway Guide* which calls attention to books and articles in *WORLD CALL* which will aid in developing the monthly program. Plan in the November meeting to close the first half of the missionary year, having attained one-half of all of the aims in membership, reading, attendance and offering.

Intermediate Triangle Club

(For Boys and Girls, ages 12-15)

Fall Quarter, 1931: *Trails of Discovery in World Friendship Among New Americans.*

November Theme: *Witnessing for Christ in the Coke Regions.*

BY THIS time we are interesting ourselves in several projects in connection with our programs concerning New Americans. If you have found some of these boys and girls in your community perhaps you have already made friends with them and have discovered how interesting they are. Or if there are no New Americans in your community then you may have made friends with them through reading. It will be interesting for different ones to choose different nationalities about which to read so that your book reports if you have them, will give the group a picture of all of the countries from which our friends have come.

The program for this month centers on the work which our church is doing in the coke towns of western Pennsylvania. Perhaps you read in the September *WORLD CALL* the story of Bessie Beckett who has been called The Madonna of the Coke Regions. Earlier in the year there was an item from Miss Ross who has the Girls' Clubs and other religious education at Mather. Her girls decided to entertain their mothers but said their mothers were very timid because they felt so different. They decided to make them feel at home by asking each to bring something from the "Old Country," perhaps a bit of embroidery, lace weaving or pottery from their old homes. The girls also asked for stories of the girlhood experiences of their mothers and these, with folk songs and folk dances they used in a program of unusual interest. The mothers, each with her treasures and something which made her proud of her ancestry, came gladly and the exhibit was remarkable.

The dramatization in connection with the Thanksgiving worship service for the church school is closely connected with our theme and was written for presentation by the Intermediates. Here is a chance to do something for the church. The plans for your recreation this month include writing your Thanksgiving dramatization and we predict that you will find them very engrossing and the Thanksgiving party, the best you have ever enjoyed.

If your group does not have any Christian Endeavor or discussion group be sure to use that pamphlet material to supplement your Triangle program as it is rich in stories and poems, all closely correlated.

Devotional Study for Missionary Societies

NOVEMBER

The Optimism of Jesus

Lesson—Matthew 13:31-33.

Song—"Jesus Shall Reign."

IN THE parable of the mustard seed our Lord gave expression to three ideas regarding the Kingdom of Heaven—its apparently insignificant beginnings, its vitality and its future grandeur. The parable of the leaven points out the kind of a change which Christianity works in the world and the method by which this change is wrought. What a world of cheer and faith, not only for the disciples, but for us today, is contained in these two wonderful sentences from the lips of Jesus.

Certainly there was need that Jesus should speak these parables of reassurance to the disciples as the beginning of what was designed to be a conquest of the world seemed so pitifully small and insignificant. They needed heartening and encouraging, but is it not also one of our most urgent, deepest needs? How much we need to have a reasoned faith in the victory of God's kingdom in a world teeming with depressing facts and alive with hostile forces.

Jesus optimistically foretold that insignificant as the beginnings of Christianity were, the hope of the world lies in its diffusion; and that result will certainly be finally attained. It will change the character of the people among whom it is proclaimed, and by whom it is accepted; and it will go on in its regenerating course until it has taken possession of all national characteristics and all individual gifts. It seemed like an incredible optimism but the history of the nearly two thousand years bears out the fact that Jesus was right.

"To estimate the forces which are the evidence of the working of the leaven of Christian truth would mean a survey of the whole modern world. It is these forces, working frequently in an invisible manner, which are the sure pledges of conquest. Think of the amazing restriction of the liquor traffic throughout the world, the widespread horror of war, stronger than ever before in history; the new emphasis of the church on social ministry; the wonders of medical progress; the extension of education and democracy; the victory over such age-old curses as foot-binding in China, and the voluntary abolition of the opium trade; the advance in ethical standards in our own and other nations in business and government; the break-up of many non-Christian religions—all these and a hundred other results deepen our faith in the coming of the Kingdom."—*Lucock*.

The whole mass is not yet leavened. Vast tracts of life seem scarcely to have felt the pervasive influence of Christian truth. The diffusion of the gospel is to be brought about by the agency of those

who have already received it; and to us in this age, and in this land, God has given the high privilege of laboring in this beneficent enterprise. The parable teaches that the operation of this influence depends upon mixing. The kingdom spreads from one to another and we must circulate among our fellows, bearing the leaven of a Christlike life with us. Each disciple should be a center of Christian influence. The character of every follower of Jesus should be contagious. Every man, woman and child with whom we come in contact, should receive something of this contagious spirit of the living Christ. Our lives should be potent, apart from all words that we speak and all acts that we perform there should be a continuous radiation of silent and often unconscious influence. Wherever we go we should create the atmosphere of Christliness. Souls should be stimulated to new endeavors; lives be made ashamed of unworthiness and led to loftier aims.

As we try to make our faith in the growth of the kingdom vital and practical, we ask ourselves, "What must be overcome if it is to be victorious?" In general terms they are the same things against which Jesus himself had to wage incessant warfare—selfishness and covetousness, pride and hardness of heart, class and race prejudice, the oppression of the poor, externalism and legalism in religion.

We must touch life at all points so that

religion, labor, recreation, may be penetrated with Christian ideals and standards. Dr. Plummer has pointed out two mistakes that are commonly made and which hinder the spread of the kingdom. One is keeping out of social contacts for fear of contaminations. The other is to leave our Christianity behind when we go among men. How easy the latter is and how often we are tempted to do it! Think of the seriousness of such action, when the spread of the kingdom depends on personal Christian contacts.

Hymn—"Lord, Speak to Me, That I May Speak."

Prayer—

"Gracious Lord, in our great need we come to thee. Bestow thou upon us those gifts of body, mind and spirit which will make us of the greatest service to thee and to our fellow-men. Grant us sensitiveness of conscience, warmth of heart, gentleness of manner, purity of motive, strength of will. Into the homes in which thou hast placed us, into the daily duties which thou hast assigned us, into the social relationships which thou hast established for us, may we bring loyalty to the highest ideals, courage in the presence of temptation, patience under provocation, willingness to sacrifice for the common good, obedience to all laws which have as their purpose the common weal. Forgive thou us our sins. Cleanse thou us from secret faults and be thou the Lord of our all. In the name of Jesus, our Savior and Master. Amen."

LELA E. TAYLOR.

Echoes From Everywhere

Dedication of New Buildings in Nanking

June 5 saw the dedication of our new buildings at South Gate, Nanking, consisting of a two-story boys' school building, a three-story community house and a double residence to be occupied by the pastor and the boys' school principal. Dr. Wei Hsioh-ren, dean of the College of Science in the University of Nanking and chairman of our South Gate School Board, gave the address. Between two and three hundred were in attendance, among whom were our own members, neighbors and many friends from other churches in the city. All rejoiced with us in this new opportunity for service.

We wish to thank the many friends who helped, both here and in America. The largest gift, \$5,000, was made by Albert Crum of Jacksonville, Illinois. The Boys' School raised about \$2,000 (Mexican) locally. We hope that the work accomplished for Him in the lives of our people may be worthy of this splendid gift from the brotherhood.

On June 13 thirty people were baptized. We made this a special Sunday morning service, many of those baptized being students who made the decision at the close of their year's work in the Bible classes.

There were also several older women and one business man.

This year the graduating class from our Junior Middle School was the largest we have ever had. There were forty in all, fifteen girls and twenty-five boys. Many of these young people will continue to study in Senior Middle Schools in other parts of the city, several in the University Middle School and the Christian Girls' School.

EDNA GISH.

South Gate, Nanking, China.

First Kindergarten Teachers to Graduate

Miss Valero, the principal of the primary school and a specialist in kindergarten work, has for the past eight months been training a class of young women, most of them teachers, in the kindergarten work. As a part of their final examination they took charge of the programs presented on Independence Day and Mother's Day. In these programs they gave a practical demonstration to the examiners of their ability to work with and direct the activities of youngsters. Then on the 16th, they were given their examination on the theory of kindergarten work. The examiners

were appointed by the State, and the certificates in turn were signed by the Director of State Schools. This is the first class of kindergarten teachers that the Colegio has graduated, and our work here is the only preparation given in the whole state for this important phase of the educational program. We are proud of the fact that we have been able to lead out in this way.

On Saturday evening the graduation exercises were held in the Auditorium of the Colegio, Sr. Nafiez, the director of the Federal Schools of the State giving the address. He congratulated both Miss Valero and the young women very warmly for this new contribution they are making to the educational life of our state. After the exercises the graduates entertained their friends at a very delightful supper at the Internado or boarding home of the school.

H. T. HOLROYD.

San Luis Potosi, Mexico.

Recognized by the Department of Education

This last year has been a particularly good one for the Woman's Christian College of Japan. Recognition was given by the Department of Education to the graduates of the Special Four-Year Course in Japanese Literature, whereby all graduates of this course receive a teacher's license without further examination. This license certifies ability to teach Japanese Literature in high schools for girls. The same recognition has been granted to graduates of the Special English Course and to graduates of the Department of English Literature in Senior College.

There were 105 graduates in the class of 1931 and the total number of students registered for the new school year is 142.

Keeping Chinese Out of Mischief

One of our church members had his hip broken and has had it in a plaster cast since March 22. The x-ray shows that the bone has made satisfactory growth and he has part of the cast off, but will still keep his hip rigid for three weeks or a month longer to insure a complete recovery. A great thing has happened in this man's home recently. He has a big weaving establishment with about forty men and boys working for him. Work of all kinds goes on in China just the same on Sunday as any other day, and the leaders of the church have never insisted that Chinese Christians stop all work in their homes on Sunday. Mr. Chen did try having his men lay off on Sundays some years ago, but he found that they went out gambling and got into mischief and decided it was better for them to be working. Mr. Chen's oldest son, now nearing thirty years, used to be one of our problems in the Academy. He actually took part in anti-Christian activities and was a great sorrow to his parents—he ran off from home and even joined the army for awhile. His parents never lost hope and kept praying for him every day. About two years ago he got soundly con-

verted, and has been *working* at the task of being a Christian ever since. This spring he got two other men, members of our church who have weaving establishments employing quite a number of men, to agree to stop work on Sundays. They require all their workers to come to Sunday school and church, then in the afternoon young Chen has a meeting for them. He is teaching them to read so they can read their Bibles, and he is teaching them to sing hymns. He regrets greatly now that he did not work in his music class in the Academy for if he had he could now read music, but he has to learn the songs by note to teach the men. All these weavers do not work on Sunday, but spend the whole day in rest and in religious exercises; they do not go out and get into mischief now. Pray for this young man that his fervor and enthusiasm may continue. It is such as he who will lead the church to victory in China.

STELLA TREMAINE.

Wuhu, China.

Vacation Days At Kulpahar

At present there are just one hundred persons in our Kulpahar Homes. Twenty-six are girls who live in the Training Home. Fifteen girls from Bilaspur and Mungeli have been here visiting their mothers during vacation. Part of their time has been spent making new clothes for school, and there have been long walks, picnics, weddings and various social affairs. One evening the girls gave a nice program of music and drama.

LUCILE G. FORD.

Kulpahar, India.

Chinese Carrying On at Chuchow

In spite of the fact that there have been no missionaries resident in Chuchow, China, since 1927, when they were forced to evacuate, it is noteworthy that the Ruh Deh Primary School, under the direction of Chang Mo-cho, the principal, has been notified by the provincial authorities that it will be permitted to register. The report of the school, made by the provincial director of education was such that the Minister of Education sent a letter of praise to the principal. The school has student self-government modeled after the local civil government, thus enabling the students to obtain practical training in civics. Chang Mo-cho has recently been appointed by the provincial authorities as a member of the Chu Hsien Board of Inspectors.

Girls' School Thriving

The total enrollment in all departments of Margaret K. Long Girls' School is 503 and the faculty now numbers thirty-two teachers. During the past year thirty-two girls were baptized, twenty-seven uniting with the Takinogawa Church and five with other churches. All the girls in the school are connected with the Y. W. C. A., which

carries on three lines of work—social, evangelistic and educational.

Farewell to a Missionary In Absentia

The First Christian Church here has taken Daisy Butcher Slater for our living link missionary and since she could not visit us before leaving for China, we arranged a program in her honor the night before she sailed. She sent us the names of her favorite hymns, Scripture passages and poems and a little sketch of her life and preparation which we worked into the program. All were very enthusiastic and we feel that we are better acquainted with her and with the field to which she is going with her husband, Dr. Paul Slater.

WINONA ROEHL.

Knoxville, Tennessee.

New Doctor At Luchowfu

The hospital is having an exceedingly busy period. With the resignation of Dr. Chen Dao-seng, a heavy load was left on Dr. Corpron and Dr. Tsui. Well-trained doctors are very hard to find. The government hospitals take on all the doctors they can find at a higher salary than mission hospitals can afford to pay. However, we are glad to report that Dr. Chen Hsin-chien has been secured to fill the place left vacant by the departure of Dr. Chen Dao-seng, thus relieving to some extent the burden on Dr. Corpron and Dr. Tsui.

Japanese Teacher To Take Advanced Training

Miss Cho for five years the gymnasium teacher of the Margaret K. Long Girls' School, Takinogawa, Japan, has gone to France, via Siberia, to further equip herself for work. She has a year's leave of absence and hopes to return to Japan via England and the United States.

Hidden Answers

1. What is the Council Plan?
2. What church has had a School of Missions each year for ten years?
3. What is the title of the revised edition of Mr. Corey's book?
4. What took place recently at Colegio Internacional, Asuncion, Paraguay?
5. Where is it especially honorable to be old?
6. Enumerate Dr. Corpron's activities of a day?
7. How did one employer in China solve the problem of Sunday observance?
8. When was Jarvis College started and by whom?
9. Who is now the president of Jarvis College?
10. When is Religion Education week?

More Ways of Widening Horizons

Morning Church Service—Monthly

THE Jarvis Church (Negro), Hawkins, Texas, devotes one morning's church service each month to missions. Men, women, young people and children are all members. The adults pay 25c a month and the children 10c. A committee plans the programs one month in advance, using WORLD CALL material. This is one of the most popular church services.

Enlivened Sunday Night Services

The Tullahoma, Tennessee, church has been conducting an annual church school of missions on Sunday night, very successfully for a number of years. There are usually four classes which are given thirty minutes for a study period after a devotional program in the auditorium, after which all classes assemble for lantern slides sent by the United Society. With a church membership of about 200, the school has always gone over the 100 mark in average attendance, which is more than they have at their regular Sunday night services.

Homer J. Armstrong, minister of the United Baptist and Christian Church at Duluth, Minnesota, writes, "We could not get along without some kind of a school of 'wider horizons,' after last year's experience. You will recall that our school was held on Sunday evenings last year, with very gratifying attendance and results. We had four graded classes following the study of the Caribbeans and India."

At Normal, Illinois, the church has conducted a Sunday night school of missions for three consecutive years. It is a cooperative enterprise, the woman's missionary society buying the supplies, the Bible school supplying the workers and organization, and the church furnishing the hour of service. They use eight teachers and helpers, with five graded groups. The first twenty minutes is a general assembly; then thirty minutes is given for recitation and classwork, with a final ten minutes for reassembly.

Graded Sunday Programs

John Elliott Foster, pastor of the Central Church at Danville, Illinois, writes that they have held a church school of missions for a number of years during the six weeks' period concluding on Palm Sunday. They have seven classes, the Primary, Junior and Intermediates from 10:25 to 10:55 each Sunday morning. The other classes, Senior Young People and two adult classes, meet from 6:30 to 7:25 in the evening, which arrangements fit in nicely with the program of the graded church.

They have a missionary committee representing the missionary organization, the church school and the official board. This committee plans the organization consisting of faculty, publicity, curriculum, finance and "special features" committees.

Much the same plan is used by the First Christian Church of Oklahoma City, as reported in this issue elsewhere, with the exception that the latter church has the two and a half hour expanded session on Sunday morning for the Primary, Junior and Intermediate groups.

Here are examples of different types of "horizon-widening" plans found successful. Although they are given in brief, they will prove suggestive to many local churches which are casting about for means of widening their horizons. Detailed information on any of the plans will be sent to anyone requesting it by the missionary education department of the United Christian Missionary Society, Missions Building, Indianapolis.

To Miss Joy Taylor, secretary of missionary education, goes the credit for assembling and classifying these plans. The original plan for the October WORLD CALL was that it would be entirely a "church school of missions number," and in preparation for such a number Miss Taylor set about collecting experience-statements from churches that had made some special effort at mission study during the past year. Space does not permit the use of all of these fine accounts in this issue but we hope they will appear from time to time in our columns, as well as elsewhere.

New Life for the Mid-Week Service

S. V. Matson, the pastor of the church at Milroy, Indiana, writes, "We believe that a realization of the world's need of Christ stimulates evangelism on the home field, and creates a missionary spirit of the church. Acting upon this belief, we give the study of missionary problems a regular and prominent place in our mid-week services. This feature has renewed interest in these services, increasing our average attendance, and bringing favorable comment from visitors from neighboring churches. We have a devotional period of song, prayer and Scripture reading, with a period of mission study, in which the lecture method is used by the pastor, followed by the reports on reading assignments given at previous meetings. Discussion open to everyone follows."

Clifford S. Weaver, of McKinney, Texas, reports much the same plan at his church, except that chapters in the mission study book were assigned each week to a different husband and wife, or to a family, who were responsible for the program based on that chapter. He says,

"We had the largest attendance and best interest which I have known for a long time. It was a real success."

The East End Church, of Long Beach, California, with Aldis L. Webb, pastor, reports having followed this same plan successfully, the seven consecutive mid-week meetings culminating just before Easter Sunday, when the evangelistic meetings were to begin. Arrangements for a family supper were made in advance, one person being responsible for preparing supper for \$1.50 for a season's meal ticket.

The plan for the adults was very interesting, since the group was divided into two contesting sections. Each evening a problem presented in the mission study book on India was taken up, and each side was given points according to the excellence of papers read, original songs or poems presented, or talks, maps, posters, etc., prepared on the problem.

The First Christian Church of Santa Monica, California, with Charles M. Watson, pastor, conducted a school of four classes, with an average attendance of ninety-eight. They also had poster work and missionary stories told regularly in connection with the missionary training each Lord's Day.

Six Periods in Two Weeks

The Hillsboro, Texas, Church, under the leadership of Thurman Morgan holds a school extending over two weeks with six class periods. The first meeting is on Sunday evening, one hour before the evening preaching service. The other classes are on Wednesday and Friday nights, and the same program is repeated the second week. Stereopticon pictures and pagentry work by the younger people add zest to the program. Other churches of the town were invited to join, and twenty-five prospects were discovered in one short week.

Education Week

A. P. Wilson, pastor of the church at Fort Wayne, Indiana, reports a successful project to acquaint his people with the organizational work of the brotherhood, as follows: Sunday morning, a missionary sermon; Sunday evening, WORLD CALL pageant; Monday evening a study of the local church and state work; Tuesday, Wednesday, Thursday and Friday evenings, work of the United Christian Missionary Society; Sunday, a speaker from the United Society headquarters, with lantern slides at night. The average attendance at this project was about sixty. Mr. Wilson reports the plan to use something similar this coming year, perhaps adding ten days or two weeks, and states they will also endeavor to grade the membership into age-level classes. They expect to feature their living link and his work.

Once-a-Month (Eight Months)

The First Church at Los Angeles has had a "school of world friendship" for a number of years. This year, however, they decided to extend it for a longer period, and try to interest the entire adult church membership. The membership, then, was divided into eight groups, with each group responsible for one program each month. Both India and the Caribbeans were studied. The studies were carried on by the Primaries, Juniors, and Intermediates in their departments of the Sunday school.

The Project "Plan"

This plan was followed by the McLe-more Avenue Church, of Memphis, Tennessee, J. Eric Carlson, pastor, as reported more fully in this same issue of *WORLD CALL*. Muncie, Indiana, also put on a successful "India" project reported in a recent number of *WORLD CALL*.

Mrs. F. Elsie Cummings, of the East Lynn, Massachusetts, Church, writes that "the wheels are moving for a Project Supper very much like the one held two years ago that enlisted the entire church in mission study of the ten fields and also the home work. This time we will study India. The Project Supper will be held the last week of January, and each organization of the church—the Christian Endeavor, the Ladies' Aid, the Men's Class, the elementary department of the church school—will be assigned some caste or group of India that they will study with a view to having a table at the supper that will show through the decoration some phase of Indian life and custom as it affects the particular group they are studying. After the supper, an exhibition of the curios and pictures they have secured will be held in the auditorium, and a drama or pageant will climax the evening."

One of the most interesting projects reported that cannot be given here in detail, was a travelogue by airplane worked out by the woman's council of the University Church of Seattle, Washington. The travelogue was given at a luncheon which closed the year's work, and was intended to give the women of the church a bird's-eye view of all of our mission work. The woman's council was divided into groups, and each group sat together at its own table, the decorations on that table having been prepared by that group, and symbolic of the country which that table represented. The tables were arranged in a hollow square, so as to leave the center free for the travelogue. One table represented headquarters of the United Society, and another table the University Church at Seattle. Those in the travelogue wrote their own lines, building them from references to *WORLD CALL* around the general outline worked out by Mrs. Lena L. Moffitt, district secretary. The aviator, dressed in leather cap and goggles, briefly gave an idea of each of the countries as the airplane approached it. The travelers at each table spoke briefly of the missionaries they expected to meet in this country, and then a

person representing the missionary chosen from that country told of her work, before the "take-off" to another country. Music, costumes, etc., representing the different countries were carried out in the development of the program. This same plan will be worked out for the study of "The Rural Billion," using the various types of rural work in the countries to be visited. (Plans for these programs will be sent to anyone requesting them.)

Project Institutes

Several years ago Euclid Avenue Church of Cleveland, Ohio, had a year's project on Africa for their children, young people and adults. This was continued in some form and on other themes through the years succeeding under the leadership of the director, Ben Holroyd. Dr. Royal J. Dye, former missionary to Africa, assisted in this project and since that time has helped in similar projects in the following churches interested especially in work in Africa:

First Church, Covington, Kentucky.
Norwood Church, Toledo, Ohio—C. N. Filson, pastor
Mansfield, Ohio, Church—B. F. Hagelbarger, pastor
Woodward Avenue, Detroit, Mich.—Edward DeWitt Jones, pastor
Franklin Circle Church, Cleveland, Ohio—F. H. Groom, pastor.
East End Church, Dallas, Tex.—L. N. D. Wells, pastor.

Arrangements have been made for Dr. Dye to render the same service to the Columbia Heights Church—Washington, D. C., Harvey Baker Smith, pastor; Bellevue, Pennsylvania Church, Frank Helm, pastor; Palestine, Texas, J. C. Welch, pastor, during the coming fall.

The plans for these project-institutes include church night meeting on Wednesday night to which the whole church is invited; a day meeting on Thursday for all the women of the church; banquet for the men and boys on Thursday night; a world challenge banquet for the young people on Friday night; a story-telling period on Saturday for the children; the two regular services on Sunday and a young people's meeting before the evening service.

A certain amount of educational preparation is required on the part of the churches to whom it is possible for Dr. Dye to render this type of service.

Mission Study Through Leadership Training Classes

The class taught in the Jackson, Mississippi, church by Mrs. C. M. Moter, got credit as well as results in its use of the text "Missionary Education in the Church," which is approved by the International Council for standard leadership training credit No. 106. There were six class periods of two hours each, with home preparation of an equal amount of time at least. The course was practical, the local situation being kept constantly in view. The class kept a record of its

findings, and copies were presented to the pastor, Bible school superintendent, educational committee, chairman of the church board, and heads of the different departments. Mrs. Moter writes, "I know of no better way to build a worth while church membership than such classes."

The same course with different emphasis for a different type of group, was taught in the Hanover Christian Church, at Richmond, Virginia, with G. Edwin Osborne, pastor, in connection with their regular fall training school.

Simultaneous City-Wide Plan

Central Christian Church, Pasadena, has held a school of missions for the past six or seven years. All of the churches of the city have a unified program for these schools, under a local board of religious education. The period of six weeks in which the schools are held is preceded by an institute providing training for the teachers. The school is held in the month of January, with classes for Beginners, Primary and Junior groups conducted during the church school hour, and the Junior High, High School, Young People and Adult groups meeting in their classes at 6:15 P.M. on the same Sunday. The 7:15 evening service is featured by lectures or dramatics, and the final meeting is preceded by a tea, where exhibits of posters, stereopticons and handwork are shown. Mrs. Arthur J. Wingard writes, "It is the feeling at Central Christian that this school is a valuable channel for missionary education for the church as a whole, and that it results not only in the increased giving, but also in a more Christian attitude toward world problems."

Variations of the "Mission Study Class"

Mrs. Jess T. Owen, of the First Church, at Oklahoma City, reports that their missionary group is organized in the home missions or study group, which meets at the church on the first Tuesday of the month, at one o'clock, following this schedule: social half hour, 1:00 to 1:30; business meeting, solo, thirty-minute talk on some phase of mission work, ten minutes for devotional service, 1:30 to 2:30; at 2:30 each of the commissions or study groups pass to an assigned Sunday school room for their group study of one hour. She reports, "We found our general meetings were very much improved and the groups are getting a great deal from their separate study, and all seem to like the compact two and one half hour period."

The University Church, at Fort Worth, Texas, has had a period of intensive mission study each year for a period of twelve years, sometimes culminating at Thanksgiving, sometimes at Easter. The class meets at 11:00 A.M. with a short devotional, the remainder of the hour being devoted to a study of the home missions book. At noon a "covered dish" luncheon is served, and at one o'clock the class reassembles, and an hour is given to the discussion of the foreign study book, each member of the class buying her

(Continued on page 46.)

Mission Study Books for 1931-32

"What, Where, When and How"

Home Missions Theme

The Call to the Churches From the North American Home Missions Congress

For Adults

The Challenge of Change, What Is Happening in Home Missions, by John Milton Moore, from 1926 to 1931 general secretary of the Federal Council of the Churches of Christ in America.

In preparation for the North American Home Missions Congress which met at Washington in December, 1930, thoroughgoing studies were made of every phase of home missions, and the discussions and findings of the congress based on these studies have brought before the churches a new outlook and a new challenge in regard to the Christian task in America. Cloth, \$1.00; paper, 60 cents.

Leader's Manual to Accompany the Challenge of Change, by Arthur V. Caselman, secretary for Missionary Education, Reformed Church in the United States.

While based primarily upon the book by Dr. John M. Moore, this course offers suggestions for the use of the report of the North American Home Missions Congress at Washington, and a limited number of other sources that will be valuable for reference in a study of the whole home mission enterprise. Themes for devotional periods and guides for discussion are included. Will be approved as syllabus for general elective No. 309. Paper, 25 cents.

NOTE.—It is suggested that those adult groups desiring a brief descriptive treatment of the home mission enterprise consider the use of the book entitled *God and the Census* by Robert N. McLean listed in the next section.

"Towed In," by Mrs. G. C. Weaver and others.

A book of true stories on interesting guests, typical of those we care for in our homes for the aged. There have been prepared six programs based on the book in the form of a booklet called "For All His Benefits." As these are suitable only for adults and young people, they are being recommended for mid-week services or Sunday night use during the period leading up to Christmas.

Some supplementary materials may be obtained from the missionary education department in a packet containing a reprint from the *Survey of Service*; six programs on "Towed In"; and certain map and poster material. The December, 1931, *WORLD CALL* will have much information regarding our benevolent service, as is customary. Free.

Map (Home and Foreign)—The World Task of the Disciples of Christ, an outline map of the world (38 x 50 inches)

with places located where mission and benevolent work is being done through the United Christian Missionary Society. Price (paper), 25 cents.

Roving With the Migrants, by Adela J. Ballard, western supervisor of Migrant World, Council of Women for Home Missions.

Announcements Regarding Wichita Convention

There will be a pageant on the work of the United Society presented at the Saturday evening session written and directed by Miss Hazel Harker and Miss Grace McGavran, who will be available for interviews at the Educational Section of the United Society booth during the convention.

There will be two missionary educational conferences: Missionary Programs, Plans and Materials led by Joy Taylor, and Church School of Missions conference, the first probably on Wednesday afternoon and the second on Saturday afternoon. Dr. and Mrs. Royal J. Dye will assist the members of the Missionary Education Department in the latter conference. Dr. Dye is to deliver an address on "The Church School of Missions" during the educational period on Friday morning.

A new pamphlet in the Local Church Service Association—*Missionary Education on a Church-wide Scale* by Joy F. Taylor—will be of unusual interest and help to those responsible for planning missionary education for every age group and organization in the local church. Price 25c.

A short reading book which pictures the migrating procession roaming over the states, harvesting the crops and working in other seasonal labor fields. The presence of these people is in many places the major home mission responsibility. Paper, 50 cents.

The Turn Toward Peace, by Florence Brewer Boeckel, educational secretary of the National Council for the Prevention of War.

A book for reading or for study by groups wishing another topic in addition to the theme of the year. This book was written especially for use by church groups and has been enthusiastically received. Cloth, \$1.00; paper, 60 cents. *Leader's Manual*, 20 cents.

For Young People

God and the Census, by Robert N. McLean of the Board of National Missions, Presbyterian Church in the U. S. A.; author of *That Mexican, Jumping Beans*, etc.

How the home missionaries for more than a century have been working at great cost in an effort to make sure that God was being counted in the life of every developing community on our advancing frontiers. The book is rich in stories of daring men and women in new and difficult areas of our national life today. In concrete terms Dr. McLean has shown what the home mission enterprise has come to be and the many phases of its task as revealed by the Washington Congress. Cloth, \$1.00; paper, 60 cents.

Leader's Manual to Accompany God and the Census, by Sue Weddell, executive secretary, Young Women's Department, Reformed Church in America.

This pamphlet presents practical and interesting plans for activities in study, discussion and service, which will combine to make a well-rounded course on home missions. Ready in June. Paper, 50 cents.

Selected List of Missionary Plays and Pageants, sent free with advice regarding stated problems. Missions Building, Indianapolis, Indiana.

Intermediates

Trails of Discovery Among New Americans, by Hazel Harker.

Good Citizenship needs emphasis in program planning for youth of today who must become leaders in our nation's life tomorrow. The discussion programs of this unit take up the problems of obedience and adjustment to the rules of the home, school and social group as a basis for developing relationship to the community and nation. The World Friendship theme of New Americans, which is closely connected to this because of the problems of readjustment often necessary, deals with the work of our brotherhood among European immigrants. Price, 50 cents.

The Adventures of Mr. Friend, by Harold B. Hunting.

A series of short, engaging stories all based on the work of real persons who through the church and its allied agencies have brought happiness and larger opportunities into the lives of country boys and girls and their families throughout America. Cloth, \$1.00; paper, 75 cents.

Juniors

Out in the Country, by Hazel V. Orton, secretary of Elementary Work of the Missionary Education Movement.

A Friendship Press text on rural life in America. This course contains a series of stories dealing with some of the problems of farm children in this country. Possible teaching procedures containing background material, suggested activities and enterprises, will be helpful to the leader. Cloth, \$1.00; paper, 75 cents.

Primary

The World on a Farm, by Gertrude Chandler Warner, author of *The World in a Barn*, *Windows Into Alaska*, etc.

A runaway pig and a swimming race, together with delightful experiences in world friendship, complete the adventures of the Friendly Farmers at Pleasant Valley Farm. A charming storybook. Illustrations children will love. Attractively bound. Cloth, \$1.00.

Foreign Missions

Missions Matching the Hour, by Stephen J. Corey, president of the United Christian Missionary Society.

A complete revision for laymen and women of his book for preachers published in 1930—*The Preacher and His Missionary Message*. Rewritten for wider reading and study of all church members bewildered in meeting the criticisms of foreign missions. A new feature is an analysis of the problem presented in each chapter as an aid for thought and study. Can be taught as a credit course for general elective No. 308—World Missions, if requirements of time and reference reading are met. Timely and greatly needed. (See review on page 20 in this issue—"Meeting the Critics.") Paper, 50 cents.

Interdenominational Theme

Christianity and the Rural Life of the World

The books listed below, except where otherwise specified, are the publications of the Missionary Education Movement, the interdenominational agency in which boards of home and foreign missions and allied educational agencies of seventeen denominations unite to create and publish missionary education material.

For Adults

Leader's Manual for Adult Groups Studying Christianity and the Rural Life of the World, by Ralph S. Adams, member of the staff of the Inter-Seminary Commission for Training for the Rural Ministry in New England.

The book on which this course is primarily based is *The Rural Billion*, by Charles M. McConnell, described in the next section of this list. Mr. Adams has had long experience in dealing with the problems of rural Christianity and in teaching the subject in the churches. His course suggests practical methods and cites helpful source materials for this study. Paper, 25 cents.

Agricultural Missions, by Benjamin H. Hunnicutt of the School of Agriculture, Lavras, Brazil.

A reading book by a pioneer in the field of agricultural missions. The first comprehensive treatment of this comparatively recent phase of Christian missions. As a founder of the International Association of Agricultural Missions Mr. Hunnicutt has, as do few men in the world, a knowledge of conditions among rural peoples and what Christian agencies have been doing to show the farmer a better way of life and of work. Cloth, \$1.00.

Christ Comes to the Village, edited by Mary Schaeffler Platt.

This is the book issued by the Central Committee on the United Study of Foreign Missions for use as a study book for women and young women. It is a study of rural life in non-Christian lands and contains chapters by well-known authors. Cloth, 75 cents; paper, 50 cents.

For Young People

The Rural Billion, by Charles M. McConnell, professor of Town and Country Church, Boston University School of Theology.

Of the world's total population of nearly two billion, more than one half are living on farms and in villages. What are the conditions of rural life today throughout the world and what are the churches and their missions doing to extend and enrich Christian service among the rural peoples? This was one of the important subjects at the Jerusalem meeting of the International Missionary Council and has continued to command increasing attention. Mr. McConnell has had long experience as a rural minister and teacher of rural church problems, and for a year he served in Japan, Korea, and China as adviser regarding the Christian mission program among rural peoples of the Orient. Cloth, \$1.00; paper, 60 cents.

A Young People's Course on Christianity and the Rural Life of the World, by Roy E. Burt, secretary for Epworth League and Young People's Work, Department of Missionary Education of the Methodist Episcopal Church.

Based primarily upon *The Rural Billion*, this course suggests methods, discussion topics, reference materials, activities, and accompanying devotional programs for young people's classes and societies studying the general theme of Christian missions among rural peoples. Paper, 50 cents.

For Children and Youth

Intermediate

Trails of Discovery With Friends in China, by Hazel Harker.

"Finding My Place in My World" is the theme for Intermediate discussion. Beginning with a survey of world needs and of individual capacities this is a vocational guidance course planned to help the Intermediate face the choice of his life work. China, in a state of adolescence, is trying to find itself, and the two themes correlated here should make intensely interesting material. Ready in December. Price, 50 cents.

Treasures in the Earth, by Fred Hamlin, journalist and traveler.

A book of interesting stories about Christian leaders, both missionaries and nationals, who have helped the rural peoples of the Orient, Africa and Latin America in improving the conditions of their lands and villages and who at the same time have brought them the Christian gospel. Cloth, \$1.00; paper, 75 cents.

The Church and the World's Farmers, by Mary Jenness.

A course for leaders. Suggestions for six sessions, including topics and questions for discussion, activities, devotional programs and background material for the leader. Paper, 35 cents.

Junior

Wheat Magic, by Marguerite Harmon Bro, formerly a missionary in China, Ruth E. Murphy, director of Religious Education, First Presbyterian Church, Englewood, N. J., Adah Kieffer, specialist in Missionary Education, and associates.

A Friendship Press text on rural life in other lands. This course contains stories of farm life in various countries, dealing with such problems as health, education, progressive farming and the country to city movement. Practical suggestions to leaders, such as background material, suggested activities and enterprises, comprise a very important part of this course. Based on experimental work with several Junior groups. Cloth, \$1.00; paper, 75 cents.

Open Windows, by Mary Entwistle, author of *Children of the Chief*, etc.

Another book of delightful stories by the well-loved English writer. If you would like to know about farm children in India, China, Africa, and many other places, just read these stories. Published jointly by the Central Committee on the United Study of Foreign Missions and the Missionary Education Movement. Cloth, 75 cents; paper, 50 cents.

Primary

The Friendly Farmers, by Gertrude Chandler Warner, teacher and author, and Elizabeth Harris, associate professor of Elementary Religious Education, Boston University.

A Friendship Press text. The stories of this course tell of Janet, Polly and Ted at Pleasant Valley Farm as they became friends with some other farmers of the world. Possible teaching procedures containing background material and suggested activities. For use by both home and foreign groups. Cloth, \$1.00; paper, 75 cents.

Beginners

Babo: A South Seas Boy, by May Pateman.

This is the most recent addition to the very popular "Nursery Series." The other titles are *Ah Fu: A Chinese River Boy*; *Kembo: A Little Girl of Africa*; *The Three Camels: A Story of India*; *Esa: A Little Boy of Nazareth*; *Mitsu: A Little Girl of Japan*. Boards, 50 cents each.

Maps

Picture Map of the World. Another of the Picture Map Series. A decorative map in outline form to be completed by the children. 50 cents.

Pictures

Picture Sheet. "Farmers in Many Lands"—a folder containing twelve
(Continued on page 47.)

FREE! Thanksgiving Sunday Program Materials



For Preparation

Educational Missionary Manuals

----For Older Young People and Adults, Thanksgiving Sunday issue of "Broadened Horizons."

----For Intermediates and Seniors, Thanksgiving Sunday issue of "My Widening Circle."

----For Children, Thanksgiving Sunday issue of "Jesus, the Friend of Everyone."

For Inspiration

Thanksgiving Sunday Pageant

----A Pageant "Children of the Ages," a story of developing religious training through the ages—beautiful yet simple and easily produced.

----Program, "Giving Thanks," found in this issue of WORLD CALL. Extra copies may be had if checked here.

For Expression

----Coin envelopes in quantity for your school.

----Attractive coin boxes for the children.

Extend the influence of your school around the world

Samples of the above materials will be sent to you free if you check (X) the items desired, or a sufficient supply of the materials and programs will be sent in behalf of a generous Thanksgiving Sunday offering for American Missions and Religious Education if you check here. State average attendance of your school. Please indicate which material you desire.

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Order from

Department of Religious Education

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building

Indianapolis, Indiana

A Christian Negro Family Serves

J. H. THOMAS was born in Chatham, Virginia in 1877. He worked his way through school by working in a brick yard, tobacco factory and in hotel service, and has an A.B. degree. The mother was the chief inspiration and planner for the education of her children. Mr. Thomas with his brothers and sisters were started in school the next term after their fifth birthday and encouraged never to miss a day. Also in vacation, they were never allowed to idle a day after they were big enough to go to work. Mr. Thomas began work at the age of nine years in the brick yard working under his father. He was baptized in 1890 in Chatham, Virginia, and taught in the public schools before taking up his present work in 1900. He was ordained in Winston-Salem, N. C., in 1904 in which year he married Miss Margaret N. Griffin. Mr. Thomas states: "We came to Piedmont College, Martinsville with absolutely no backing other than the sympathy and encouragement of a few missionaries who had nothing better to offer. During the first two years I had to rely entirely on myself for raising my salary and that of an assistant. Since our labors had to be conducted from the start on a very modest scale, we were for years the object of ridicule as well as antagonism. Gradually, however, as the work



Mr. and Mrs. J. H. Thomas and their interesting family. Mr. Thomas is president of Piedmont College for Negroes

commended itself, the Christian Woman's Board of Missions and later the United Christian Missionary Society took more and more interest in it and responsibility for its support; so that today the work is not only quite firmly established, but seems to be regarded with pride by the entire community."

Mrs. Thomas was born in West Newton, Pennsylvania, in 1880. She attended Ingleside Seminary for four years at Burkeville, Virginia.

A Letter of Thanks

Some time ago when Donald A. McGavran of India made a request through "World Call" for biblical pictures, a hearty response was made by our readers. Mr. McGavran, who is now in this country, has translated the following letter of appreciation from one of the Indian teachers:

To the Boys and Girls of the Sister Churches in America:

Please accept the heartiest greetings from a friend of children in India and the thanks of those children who through your kind gift of pictures have been enabled to know more about God our Father and the Lord Jesus Christ. We send many, many thanks from grateful hearts. We know of the trouble to which you have gone, and trust that through this service you may be blessed. We find it difficult to express our gratitude in words. To think that you were so interested in India, our Motherland, that you should try to make Christ near and real to us through the gift of beautiful pictures! This kind of love and helpfulness makes us forever your debtors. Again, many, many thanks for the pictures. May God bless you and your work.

Your fellow-worker and on behalf of the students of our schools,

HEADMASTER BISHLI.

Mungeli, C. P. India.

The Rices of White Swan

IT IS amazing and gratifying to see what excellent service our young people are capable of rendering when heavy responsibilities for Christian education under trying financial conditions are placed upon them. Such commendable service is being given to our Yakima Indian Mission at White Swan, Washington, by two attractive young people, products of our church in the same state—Mr. and Mrs. Dallas Rice.

Dallas Rice was born in Pendleton, Oregon, March 5, 1901. He attended the University of Oregon and the Eugene Bible University and has a B.A. degree. So eager for an education was he that he worked his way through school, almost entirely by his own efforts. He was baptized in 1914 at Milton, Oregon, by Floyd A. Ross. Before taking up his present work Mr. Rice was a high school teacher for one year at Hillsboro, Oregon. He was also field secretary of the Oregon Christian Endeavor Union, and director of religious education of First Christian Church, Yakima. He married Kathryn M. Bothman in 1926. They were inspired to take up their present work by W. F. Turner and Grant K. Lewis in September of 1930. Mr. Rice was in the first graduation class of the Northwest Young People's Conference at Spokane of which he was president.

A glimpse of the wholesome, constructive work being done by Mrs. Rice among the Indian girls in the residence is given in this paragraph. "Each Wednesday night we have had what we call Home Night when all gather in the reception room and play quiet games and make things. The girls have been learning to embroider and really do nice work. Mrs. Rice got some simple patterns for tea towels and each girl was to embroider one for her mother. These were to be sent just before Easter and with each a little package containing a card of Scripture also. As we in our work have no second generation Christians, any way to get the gospel message into the homes of these boys and girls is important."

Mr. and Mrs. Dallas Rice have been spending the year, not only in work with the boys and girls in the mission home, but also in getting acquainted with the Indian parents in their own homes.

It is thought that ladies' aid, missionary societies and others might like to help the Mission by providing some of the following greatly needed equipment:

Bedroom curtains for girls' dormitory (write for specifications).

Scatter rugs in pastel shades (for girls' rooms).

Rag rugs in darker colors (for boys' rooms).

Sheets for single beds (99" length preferred).

Tea towels and handkerchiefs.

Sunday school classes, or the Sunday school as a whole, might provide the following:

Pictures—copies of religious masterpieces, framed or unframed.



Mr. and Mrs. Dallas Rice and Joan

Sunday school papers for junior and intermediate boys and girls—September to June.

Good books for the library.

Subscriptions to good magazines—for example, *Child Life*, *St. Nicholas*, *American Boy*, *Boy Life*, etc.

Good pictures for boys' and girls' rooms.

With Faces Toward Africa

Excerpt from a letter written by Dr. Donald G. Baker, as he and Mrs. Baker and the baby were leaving for their work in Africa.

IT IS impossible to express the mixed feelings which surged through us as Manhattan's man-made peaks slowly faded and we realized more fully the separation which was taking place and the mission upon which we are embarked.

And then we passed that beacon of hope to the Old World immigrant and welcome to the returning wanderer—the Statue of Liberty—as she faces the open sea, torch high in her right hand and book secure in her left. Did we fancy it, or did she have a meaningful look for us, as we sailed past her from America with its learning and advantages, for that so poorly lighted and favored continent of Africa!

Do you know that in our whole district in Congo we shall have approximately the same population as Cleveland, yet as many members of my class in medical school located in Cleveland as the total number of doctors who will minister to the sick in our district in Congo? And we shall not have the fifteen or sixteen hundred other physicians of Cleveland to help us.



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More Ways of Widening Horizons

(Continued from page 41.)

own text so that she may take part in the discussion, Mrs. Colby Hall reports.

Kinston, North Carolina, had an interesting plan, in which a "relay class" is held in one day, Mrs. G. A. Thornton reports. The pastor taught the class, beginning at 11 o'clock. During the period from 11:00 to 3:30 there were five class periods of twenty minutes each, and a recreation period both morning and afternoon, terminating in a brief examination. The same plan is followed later in the year with the foreign study book. Sixty women were present, and all felt it was a most worth while as well as enjoyable study.

Mrs. Grover Johnson, of Evansville, Indiana, church, reports that their missionary society has held a mission study class during January and February for three years. The class meets at the church on a week-day afternoon. Maps, black-board work, and notebooks are used, and the city library gives excellent cooperation in preparing a bibliography for home reading. Mrs. Johnson says, "Our mission study classes are really one of the high spots in our missionary year, and we are growing to look forward to them."

Ida L. Scott, of the Woman's Council from the First Christian Church of Tulsa, Oklahoma, sent a most interesting broadcast, which we regret not being able to copy in whole. She states that their council has accomplished some very real things in systematic mission study for the whole church. They have established and promoted an influential missionary library numbering more than 300 volumes, and containing material for all age levels; they have promoted the reading of *WORLD CALL* and other missionary literature; they have sponsored missionary education in the Sunday school, Christian Endeavor Society, and Junior congregation; they have had book reviews and missionary plays, and regular mission study classes. A large number of their women attend the interdenominational school of missions held in the city. Their mission study classes meet on the regular monthly Council day, to conserve the time of the busy women, and to take advantage of the opportunity for reaching large numbers of women. The plan has succeeded beyond expectation. They have had four delightful courses, and are planning more for this coming year.

The missionary societies of the following churches report successful mission study classes this past year, and plan to continue them this coming fall and winter: Miss Florence K. Sherfey, of the First Christian Church, at Lincoln, Nebraska; Mrs. John D. Mailin, Tullahoma, Tennessee; Rev. H. L. Patterson, Halls, Tennessee; Mrs. Florence E. Alden, Columbia Heights Church, Washington, D. C.; Mrs. W. E. Clinton, of the Oak Cliff Christian Church, of Dallas, Texas.

Informed Through Reading

Mrs. George G. Prewitt, of Odessa, Missouri, reports a missionary reading contest in their society of sixty-two members, in which 325 books were read. The rural church of Eagle Mills, near Troy, New York, has had no pastor until recently, but the society has a membership of thirty, with an average attendance of fifteen. They have eighteen subscriptions to *WORLD CALL*, and twenty to *King's Builders*, with eighteen members following a regular reading course. For the year they reported 240 magazines, and ninety-eight books, and 115 leaflets read, the highest reading record of any society in the state of New York.

Missionary Education of Children

Mrs. A. Homer Jordan, of Paris, Tennessee, reports a most interesting missionary study project with the children of that church. Mrs. Mamie B. Dandridge, of the North Side Church, of Little Rock, Arkansas, also reports some interesting projects with little children. Mrs. Arthur A. Hyde, of the First Christian Church at Bryan, Texas, sends a very informing statement of their year's work with the children of that church, and Mrs. Helen T. Leach, of Croton, Ohio, reports two interesting and educational projects carried on in their children's group, under her leadership. These projects with children will be reported either in *King's Builders*, or some publication reaching leaders of children, issued by the Christian Board of Publication.

Correspondence from other churches having carried on interesting and "different" projects in mission study will be welcomed at any time by the missionary education department, and every effort will be made to report such projects through the proper channels for the inspiration of other groups.

Meningitis in China

With the coming of warm weather and the dusty winds, a meningitis epidemic spread over the Luchowfu district. It was much feared by everyone, and we have no way of knowing how many children died as a result of the disease. Our hospital treated several hundred cases of it. If a case was brought in early enough so that the serum could be injected into the spinal fluid before the child had been sick more than a day or two, it could usually be saved. We could not keep a supply of the serum on hand, although we ordered it several times by telegraph from Shanghai and had it sent up by express post. Many lives were saved, but many precious sons and daughters also died. Many people did not recognize the disease early enough, and others did not know that the foreign hospital had a method of treating it successfully. Next year we hope to put on an early campaign and vaccinate against it.

D. S. CORFON.

Luchowfu, China.

The Christian Board of Publication was established for the sole purpose of advancing the cause of Christ through our people.

Its plant is the property of the brotherhood. Its assets and its earnings belong to them. No individual receives any dividends. None of the directors receive salaries or fees of any kind.

It is not a business institution from which the owners would properly expect dividends. It is a business institution in that its work is not supported by gifts and it must make a profit on its operations.

The profit, however, is brotherhood profit and not private profit. Every year a large amount is turned over to other brotherhood interests. The balance is conserved, forming a reserve capital for greater brotherhood service.

It came to the brotherhood as a gift, following approval of the plan by three successive National Conventions. Mr. Long's gift to the brotherhood, in this instance, was \$404,307.95.

The amount distributed to the various missionary, benevolent and educational interests of our people is now \$150,300.00 and there have been large additions to the value of the plant. It ranks among the most important religious publishing houses.

Our people, when placing their business with this house, have a part in advancing our brotherhood interests—because of missionary and educational work which the profits help to sustain—and because of a certain prestige coming to a people maintaining a publishing house of this character.

Also, they secure for their own use materials of the highest quality, because of the ability of the house to maintain a staff of editors and writers of high standing and to produce the best in religious literature and art.

Receipts for Two Months Ending August 31, 1931

United Christian Missionary Society From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$10,251.75	\$2,366.73*	\$ 746.50	\$ 373.25*
Sunday Schools	5,771.23	1,064.65*	9.25	28.75*
Christian Endeavor Societies	274.23	398.25*		
Missionary Organizations	7,425.80	99.57*	230.72	168.72
Individuals	2,915.53	755.71*	1,627.19	626.49
	\$26,638.54	\$4,684.91*	\$2,613.66	\$ 393.21

From Miscellaneous Sources

Bequests	\$ 250.00	\$2,000.00*		\$ 39.50*
Interest (U. C. M. S.)	12,304.58	2,047.03*	\$ 577.08	352.08*
Interest (Old Societies)	1,849.52	1,849.52		
Gifts from Old Societies	3,016.52	1,826.77	3,210.65	1,375.77
Home Missionary Institutions	3,064.82	2,460.01*		
Benevolent Institutions	8,923.86	199.63*	80.13	144.87*
Foreign Field Receipts				
Annuities			2,100.00	2,643.16*
World CALL Subscriptions and Advertising	3,529.46	630.27*		
King's Builders	262.09	31.03*		
Literature	5,460.55	1,650.26*	1,698.33	467.13*
Miscellaneous	7,945.06	2,641.04*		
	\$46,606.46	\$8,182.98*	\$7,666.19	\$1,566.81*

Board of Education

Churches	\$ 1,588.35	\$1,233.20
Endowment Crusades	39.77	39.77
	\$ 1,628.12	\$1,272.97

*Decrease

Missionary Register

Missionaries Returning on Furlough

Miss Harriet E. Young, Mexico, returned to United States, September 1.

Missionaries Going to the Field

Mr. and Mrs. H. C. Saum, India; SS. "American Shipper" from New York, October 23.

Births

Benjamin Phillip, to Mr. and Mrs. L. D. Granger, Mexico, August 6.
A daughter, to Mr. and Mrs. Lewis S. Smythe, China, August 8.

Rounding Out the Summer Sessions in Our Colleges

(Continued from page 27.)

ni and former students of brotherhood colleges gathered about the banquet tables and made the air ring with their songs and yells. Milo J. Smith, Northern California superintendent of missions, brought a brief message on "The Place of the Christian College in the World's Changing Social Order." A special feature of the evening was the presence of fourteen graduates of Jarvis Christian College, this being that school's first representation at the banquet. Colleges represented included Bethany, Butler, Culver-Stockton, Cotner, Drake, Eugene, Eureka, Hiram, Jarvis, Phillips, Transylvania, Texas Christian, William Woods and California Christian.

Butler University

Dr. Ludwig von Gerdtehl of Berlin, who was added temporarily to the 1931 summer staff of the college of religion, has been appointed to the regular faculty to teach courses in church history. Dr. von Gerdtehl is a graduate of Potsdam Mil-

itary School, attended Goettingen and Bonn universities, and holds the Doctor of Philosophy degree from Marburg. Dr. von Gerdtehl, in addition to his work in the educational field has long been identified with religious reform in Germany. He is president of the German Evangelistic Association.

Eureka College

Oliver Stewart, Eureka, '90, and Miss Norma C. Brown, '20, have joined the new prohibition movement, "The Allied Forces," of which Dr. Dan Poling is president. Mr. Stewart and Miss Brown had charge of the New York office of the organization during the summer and are now members of the teams which are holding three-day meetings throughout the nation in the interest of prohibition.

Culver-Stockton College

Miss Ann Marie Weiss, Des Plaines, Illinois, a graduate of Coe College, has been employed as Instructor in German and Physical Education in Culver-Stockton College for 1931-32. Miss Weiss has majored in German and specialized in Physical Education. She has had three years of practical experience.

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Atlantic Christian College

The thirteenth session of Atlantic Christian College opened Monday, September 7, in greatly improved physical quarters. During the summer the buildings and grounds were put in first-class condition. New heating systems were installed, painting and plastering renewed, and considerable new equipment purchased.

Dr. H. O. Pritchard spent the second week in August at Bethany Park, Indiana, where he gave a series of vesper addresses at the Indiana high school young people's conference. The theme for the series was "What Did Jesus Teach."

Mission Study Books for 1931-32

(Continued from page 43.)

pages of pictures on farm life around the world. Invaluable for use with the course books. 25 cents.

Teaching Pictures on Rural Life Around the World, the first of a new series of pictures selected to accompany the course books. A set of eight pictures averaging nine by twelve inches. 50 cents.

Friendship Paper Dolls. Just what you have been looking for. These dolls are like real children of Korea, China, Japan and India. Clothes that can be taken off and put on make them a delight. There are four dolls, eight inches high, in three colors, with a change of costume for each. 25 cents.

Books on World Themes

The Clash of World Forces, by Basil Matthews. One of the most important new books. In discussing Nationalism, Bolshevism and Christianity, it presents a vivid and authentic account of present-day world conditions. A book for thoughtful readers. Cloth, \$1.50.

The Making of Modern Missions, by Stacy R. Warburton. A new kind of missionary book which traces the development of Christianity from the time of Jesus to the present.

The Last Page

IN THESE days of depression, it does not take half an eye to distinguish between the two classes of people in the world—the happy and the unhappy. Curiously enough, the state of the pocketbook has little to do with it, directly. Wealth is not all contained therein. And anyway, a man's wealth does not depend so much on what he has as on what he can do without.

It was said that the wave of suicides which followed the stock market crash of 1929 was made up of those who had lost everything in the crash, while there were others who knew they had lost only their money.

Yes, happiness can be bargained for, like almost everything, but we have to keep our eyes open. If it's offered too cheap, watch out! There's the story about the little girl who had been naughty and her mother said unless she was good she was going to trade her off for a better little girl.

"You can't do that," the child cried, knowingly.

"Why not?" the mother asked.

"Because no lady will trade you a good little girl for a worser one!"

Wanting to Know

I wish I knew if, at the rainbow's end,
There is, or, there is not a pot of gold!
If not, then I would resolutely tend
My garden space, just large enough to hold
A few firm cabbages, some beets and beans,
And one bright rose. I could be happy there.
A garden is a garden; and it means
A certain sustenance, a little share
Of beauty, and a nicely patterned thing
To keep one safely busy all the day.
Rainbows are fragile and quick-vanishing!
And weeds grow quickly if one runs away.
How dull to garden, though, if it be true
There is a pot of gold—I wish I knew!

—B. Y. WILLIAMS, in the *New York Times*.

Richard, not quite seven, was eating breakfast on the morning of his first day in the public school, after a year in kindergarten. His grandmother said to him, "Now, Richard, they say little children who go to school ought to eat a good breakfast, and I want you to eat all your oatmeal."

"Why, Grandma," said Richard pityingly, "that advertising is all bunk."—*The Christian Leader*.

A committee of five usually consists of the man who does the work, three others to pat him on the back, and one to bring in a minority report.—*Royal Arcanum Bulletin*.

A stranger strolled up to a colored prisoner, who was taking a long interval of rest between two heaves of a pick. "Well, Sam, what crime did you commit to be put in overalls and under guard?"

"Ah went on a furlong, sah."

"You mean you went on a furlough."

"No, boss, it was a sho-nuff furlong. Ah went too fur, and Ah stayed too long."

—*China Mission News Letter*.

"What a world! By the time you're important enough to take two hours for lunch the doctor limits you to a glass of milk."

Extract from the letter of a quick-tempered business man:

"My stenographer being a lady cannot transcribe what I think of you.

"I, being a gentleman, cannot think it, but you, being neither, will doubtless understand what I mean."—*Public Service*.



Yes sree,—Ezry Hawkins has been a crackin' fine boy ever since I knowed him, and goin' to college ain't hurt him none, 'cause it was just last night I seen him holdin' the lantern for his old mother while she was splittin' the wood.

Autumn Dawn

Naught is alive beneath the sky
Save one wild bird and God and I.
God is the mist. Among the leaves
He is the light, the breath that weaves
At once a pattern and a sound.
He is the shadow on the ground.
And in the quivering deep grass
I see His shining sandals pass.
The waters lapping on the shore
To my awakened ears seem more
Like His bright garments brushing by.
We are near neighbors, God and I.
The small dark bird is mad with flight.
He hears God too. Beyond the height
Of every flaming tree and hill
He flings his raptured song, until
The gray mist trembles and the sea,
That was a lake and ceased to be,
Rolls in upon an endless shore.
There is no boundary any more.

—BARBARA YOUNG, in the *New York Times*.

Patron: "May I have some stationery?" Hotel Clerk (haughtily): "Are you a guest of the house?" Patron: "I should say not! I am paying twenty dollars a day."

Visitor in Printing Office: "What's your rule for punctuation?"

The Apprentice (lately promoted to the case): "I set as long as I can hold my breath and then put in a comma; when I yawn I put in a semicolon, and when I want a chew of tobacco I make a paragraph."

The Necessary Knives

Their dens are ankle deep

With twisted knives; and in their sleep

They often cut themselves; they say

That if you want to live in peace

The surest way is not to cease

Collecting knives; and never a day

Can pass unless they buy a few.

And as their enemies buy them too,

They all avert the impending fray

And starve their children and their wives

To buy the necessary knives.

—*Alfred Noyes*.

Have you heard about the Scotchman who wrote to the editor of a certain paper and said, "If you don't quit publishing Scotch jokes, I'll read another paper when I go to the library next time."

Which reminds us that a lot of WORLD CALL readers are evidently Scotchmen!

IF YOU COULD VISIT FOR TEN MINUTES WITH GOD

*Would you know enough about His
World to hold an intelligent
conversation?*

**If not, how can you pray an
Intelligent Prayer?**

Read World Call

Pray Intelligently

If you have changed your address, notify us immediately. If you are not already a subscriber, clip the attached blank and mail it to us, with your check, today.

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Upon results realized in the campaign for \$8,000,000 for pensions (\$3,125,612 as of July 10) age retirement pensions were made effective August 1, on a basis of 42 per cent of the amounts contemplated in the Plan.

Since then eighteen aged ministers have retired on pensions averaging \$224.66 a year.

The inadequacy of such meager pensions is obvious. Out of respect for our veterans, for the brotherhood and for the Christ himself, we can never be satisfied until their pensions reach the 100 per cent basis.

This depends upon your individual gift and your church's goal in the \$8,000,000 for pensions.

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